

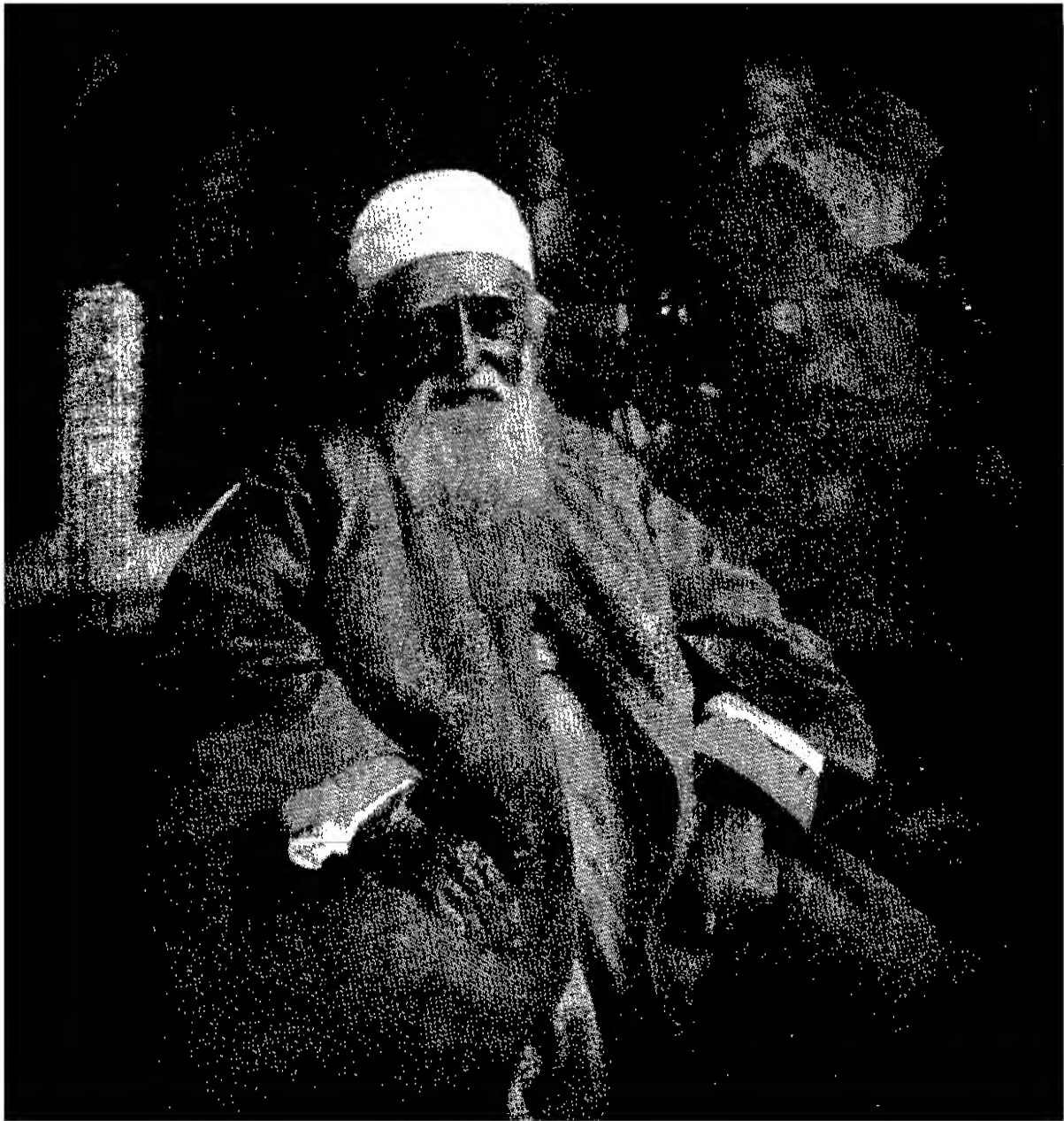
Vol. IV Chicago, March 21, 1913 No. 1

STAR OF THE WEST

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عبدالله



ABDUL-BAHA ABBAS

The Servant of BAHÁ'O'LLAH and the Center of His Covenant

Photograph taken at Washington,
D.C., during his sojourn in America.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Chicago (March 21, 1913) Baha

No. 1

MESSAGE TO BAHAI'S THROUGHOUT THE WORLD FROM ABDUL-BAHA

A NEW YEAR'S GREETING

GOD, the Maker of the worlds, hath created the realm of humanity to be the Paradise of Eden (or the Garden of Paradise) if the edifice of Peace, Reconciliation, Love, and Faithfulness is founded on a solid and firm basis; nay, rather, He hath willed it to become the mirror, reflecting the Delectable Paradise. Then, and not until then, will all the divine bounties become manifold; happiness and well-being infinite; the virtues of the world of humanity revealed and resplendent; and the rays of the Sun of Reality visible from every direction.

Consider that his holiness Adam and others were living in Paradise. But as soon as strife became known between him and Satan, every one was driven away from Eden, *so that the children of humanity might learn a lesson and realize that quarrels and strife, even though with Satan, are conducive to deprivation.*

Therefore, in this radiant century, according to the heavenly teachings, altercation and dispute are not allowable, even though assailed by Satan himself.

Astonishing is it, that notwithstanding the inculcation of this lesson, yet man has remained ignorant. From one end of the world to the other, the realm of humanity is engaged in hostilities and war. There is enmity between the religions. There is hatred between the classes. There is war between the fatherlands. There is contention between the diplomats. How delightful it would now be could these black clouds be dispersed from the horizon of the world, letting the light of Reality shine; the dust of slaughter and the crime of shedding blood be swept away; the breeze of providence from the Dawning-Place of Peace and Salvation be wafted; thus the world would become a new world, and the face of the earth receive new life from the rays of the divinely effulgent light of God.

Our hope is in the favors of the glorious Lord, trusting that His providence and protection will encircle us. May the bitterness of struggle, warfare, and the cruelty of the blood-shedding sword be changed into the sweetness of friendship, reconciliation, righteousness, and justice! May the tastes become sweetened, the nostrils perfumed, with the essence of the Rose.

May this New Year be made the occasion of the New Peace! May this conference be assisted and aided to inaugurate an era of peace with justice, and to establish the basis of a fair treaty and agreement, so that their work may be blessed for ever and ever.

ABDUL-BAHA AT CLIFTON, ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA was a guest at the Clifton Guest House over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would

be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation;

never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness BAHĀ'O'LLĀH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigations of Truth.

The first principle BAHĀ'O'LLĀH urged was the independent investigation of truth. "Each individual," he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace."

The Unity of the Race.

The second principle of BAHĀ'O'LLĀH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHĀ'O'LLĀH says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity." God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace.

The third principle of the religion of BAHĀ'O'LLĀH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In

this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHĀ'O'LLĀH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHĀ'O'LLĀH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage

[laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two,

the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez—there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding.

*NOTE—On another occasion Abdul-Baha stated that "the eleventh principle of BAHÁ'U'LLAH is *The Power of the Holy Spirit, by which alone Spiritual Development is achieved*. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert."—*The Editors*.

ADDRESS BY ABDUL-BAHA

AT CHURCH OF THE ASCENSION, FIFTH AVENUE AND TENTH STREET, NEW YORK CITY
REV. PERCY STICKNEY GRANT, RECTOR, APRIL 14, 1912.*

INTRODUCTION BY REV. DR. GRANT.

IT is to be our privilege this morning to listen to one who has come out of the East; a new and great herald of good-will. He comes with a plan of construction and reconstruction, and bears a message of peace and love to all mankind. Abdul-Baha is a Master of the things of the Spirit. Modern life to him is only a fabric. He is a man with a spirit of understanding and wisdom. He comes from that part of the world where men meditate; where contemplation was born. He teaches the fundamental unity of all religions,—a truth in which this congregation believes profoundly,—and we welcome here one who may help the material fervor of the Occident to gain a new peace by the infiltration of the harmonies of the Orient. This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity.

Some will ask, "What has he done to prove his sincerity?" An exile from his native land from the age of nine, a prisoner for forty years;—these are the badges of Abdul-Baha's sincerity. We are going to listen in the fashion of the East and listen to a great student.

ADDRESS BY ABDUL-BAHA.

In his scriptural reading this morning the revered Doctor quoted a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass darkly, but then face to face."

In reality the Light of Truth has heretofore been seen through variegated glasses, but now we hope that the Splendors of Divinity shall be seen through the translucent mirrors of pure hearts and spirits. That Light of Truth is the Divine teaching, heavenly instructions, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly. I find commercial progress in the utmost degree of expansion; arts, agriculture and all details of material civilization in the highest stage of perfection; but spiritual civilization has been left behind. Material civilization is like unto the glass, while spiritual civilization is the light in that glass. If the material and

spiritual civilization become united, then we will have the light and the glass together and the outcome will be perfect. For material civilization is like unto a beautiful body and spiritual civilization is like unto the spirit of life. If that great spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.

His Holiness Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Divine Spirit into the body of the world and established an illumined civilization. Among the principles of Divine civilization He came to proclaim is the "Most Great Peace" of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

Today the world of humanity is in need of international unity and conciliation. This great foundation needs a propelling power to spread these principles. It is self-evident that unity of the human world and the "Most Great Peace" cannot be accomplished through material means. It cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevent the realization of this unity and agreement. Therefore it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the Holy Manifestations of God, is impossible except through the Power Spiritual and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary: One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only flight is impossible. Two wings are essential. Therefore no matter how much material civilization

*Compiled from the Persian Notes by Mirza Ahmad Sohab and Mr. Howard MacNutt.

advances it cannot attain to perfection except through uplift of the spiritual civilization.

All the Prophets have come to promote Divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the Divine Bounty is not fully manifested.

In Persia, among the various religions and sects there were intense differences. His Holiness BAHÁ'Ó'LLAH appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world, and unfurled the banner of the "Most Great Peace." He wrote special epistles covering these facts to all the great kings and rulers of nations. Sixty years ago He conveyed His Message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for Universal Peace emanating from America. It is my hope that this Standard of the oneness of the world of humanity may be upraised with the utmost solidity, so that the Orient and Occident may become perfectly reconciled with each other,—attain to the most complete inter-communication, the hearts of the East and West become united and attracted toward each other, real union become unveiled, the Light of Guidance shine, Divine effulgences be seen day by day,—so that the world of humanity may find complete rest, the eternal happiness of man become evident, and the hearts of the people of the world be as

mirrors in which the rays of the Sun of Reality may be reflected. Consequently it is my request that you should strive so that the Light of Reality may shine and the everlasting felicity of the world of man become apparent.

I will pray for you, so you may obtain this everlasting happiness. When I arrived in this city I was made very happy for I perceived in reality the people here have capacity for Divine bestowals and have worthiness for the civilization of Heaven. Therefore I will now pray that you may attain to all Merciful Bounties.

Prayer.

O Almighty! O God! O Thou Compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that perchance these nostrils may be perfumed by the Fragrances of Thy Bestowals; that the Breeze of the Rose Garden of Guidance may blow over these cities; that the people may attain to the capacity of receiving Thy Favors; that the hearts may be rejoiced through Thy Glad Tidings; that the eyes may behold the Light of Reality; that the ears may hearken to the Call of the Kingdom. O Almighty! Illumine the hearts! O Kind God! Make the souls the envy of the rose-garden and the meadow! O Incomparable Beloved! Waft the Fragrance of Thy Bounty! Radiate the Lights of Compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy Confirmations! Verily this congregation is seeking Thy Path, searching for Thy Mystery, beholding Thy Face and desiring to be characterized with Thine Attributes.

O Almighty! Confer Thou Infinite Bounties! Bestow Thy Inexhaustible Treasury so that these impotent ones may become powerful!

Verily Thou art the Kind! Thou art the Generous! Thou art the Omniscient, the Omnipotent!

BRIEF HISTORY OF THE BAHAI MOVEMENT

From *The Bahai Revelation* by Thornton Chase

THE BAB.

IN the City of Shiraz, Persia, on the evening of Jamali Awal 5th, 1260 A. H. (the 1260th year of Mohammedan reckoning from the Hejira), which was May 23rd, 1844, A. D., a young man, afterward known as The Bab, or Gate, began calling upon men to repent, to purify their lives and to prepare to meet—

"He whom God shall manifest," who was about to appear to fulfill the words of the prophets and to proclaim the Word of God. His mission was that of an Elias, a John the Baptist, proclaiming the coming of one mightier than him and calling upon men to prepare the way for that coming.

The place and time of that declaration corresponded exactly with the prophecies in Israelitish, Christian and Mohammedan scriptures and traditions. It was in the Persian Kingdom, which was the especial field of Daniel's prophecies; it arose out of Mohammedanism which power was distinctly foretold as to appear in that former great kingdom of Persia; it was in the Mohammedan year 1260, which corresponded to the "time, times and half a time" named to Daniel as the period "of these wonders" to the time of the end, which same period is referred to in several ways in the Revelation of St. John. It was exactly 1000 years from the disappearance of the Twelfth Iman, the "Iman Mahdi," who was to appear at the end of that time to usher in the second coming of Christ upon the earth.

The date of fulfillment was in accurate accord with many prophecies, and the accompanying "signs" answered so literally to numerous declarations in various scriptures that many men of intellect, as well as those who were learned only in heart knowledge, believed in the Bab. His doctrine spread rapidly through Persia and inspired such spiritual zeal that it aroused the antagonism of the orthodox Ulamas and Doctors of religious law. Great oppression was incited by them, which finally drove the Babis to fight in self defense of their property and lives. The history of trials and sufferings, battles and martyrdoms, endurance and joy for their faith and love of Truth is authentic and scarcely paralleled in all the world.

One who witnessed such martyrdoms wrote: "How many children have become fatherless! How many fathers have become childless! How many mothers have not dared, through fear and dread, to mourn over their slaughtered children! Many were the servants (of God) who at eve were in wealth and opulence and at dawn were beheld in the extreme of poverty and abasement! There is no ground but hath been dyed with their blood and no air whereunto their groanings have not arisen! And, during these few years, the arrows of affliction have rained down without intermission from the clouds of fate.

"Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such

fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth; nay, rather with their whole souls do they yearn and hope for what may befall them in the way of God."

A European witness (Mr. Ussher) said: "It was enough to be suspected of Babiism to be at once put to death. No time was lost between apprehension and execution. Death was the only punishment known; the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

For six years the Bab taught and wrote his instructions, known as the Beyan (Revelation), most of the time in prison, often "questioned" by the Ulamas, beaten and bastinadoed, and finally he was martyred in 1850, at the age of 30, in the public square of Tabriz.

An eye witness, not a believer, writes of him at that time: "The Bab kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators." "He had characteristics truly great and noble, and was a man of firm and settled convictions. His moral character was high, and he aimed in his teaching to bring all his countrymen into a community, united by intellectual and moral ties."

Prof. Ross, of University College, London, wrote: "His wonderful life needs no comment. If ever a life spoke for itself, it is the Bab's with its simplicity, integrity and unswerving devotion to the Truth that was born in him." "He felt the Truth in him, and in the proclamation of that Truth, he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecution, and finally, to an ignominious death." "His influence penetrated deeper than their curiosity and their minds; it reached their hearts and inspired them with a spirit of self sacrifice, renunciation and devotion as remarkable and as admirable as his own."

BAHA'O'LLAH.

In 1852-3, nine years after the first declaration of the Bab, BAHA'O'LLAH, then 35 years of age, a native of the City of Noor (Light) in Persia and an exile to Baghdad in Arabia, began teaching and expounding religious doc-

trines in such a way that it attracted the hearts of many listeners, especially the Babis, and caused bitter opposition from others. As contention grew, he quietly left Baghdad and for two years remained alone in seclusion in the

mountains of Sarkalu, his whereabouts unknown to all. When he returned to Baghdad the teaching was renewed and in 1863 A. D., nineteen years after the Bab's proclamation, he openly declared his mission as "He whom God shall manifest," for twelve successive days in the Rizwan or garden of the city.

At that time he and his followers, now known as Bahais, were removed to Constantinople and soon after to Adrianople, where they remained until 1868 A. D., when, under pressure from enemies, they were transported to the political prison of Acca in Syria. Acca is about twenty miles from Nazareth, the home of Jesus, and nine miles from Mt. Carmel, the scene of many scriptural events. Thus was the Bahai Manifestation driven by its enemies into the Holy Land, God's Land of Promise. "God moves in a mysterious way his wonders to perform!"

The purpose of this imprisonment was to exterminate the movement, as it was supposed to be already extinguished in Persia by the killing of all who were known to be affiliated with it. Acca was famous for its deadly malarial conditions and prisoners there were usually short lived. It was said that a bird attempting to fly over Acca would drop dead. All but a scattered and unknown few of the former Babis in Persia had been martyred. There were seventy men, women and children with BAHÁ'O'LLAH in that exile, and so secretly were they removed to Acca, so close was the imprisonment there that, for a long time, none of the "friends" in Persia or elsewhere knew what had become of them.

BAHÁ'O'LLAH was confined alone in the highest room in the prison tower and all of the others were herded together like cattle in a large room in the barracks below. They were allowed no communication with persons outside; they were subjected to extreme hunger, vile food and water, mud, filth and disease; typhoid fever and dysentery broke out among them and all but five were ill. Even some of their guards were sick. One man only was left to care for them all; that man was Abbas Effendi, the son of BAHÁ'O'LLAH, now known as Abdul-Baha, the Servant of the Glory of God. In spite of the horror, disease, oppression and suffering, these people lived to be released from close imprisonment after a long period, and eventually they were allowed the freedom of the Valley of Acca, reaching from Acca to Haifa, nine miles away.

It was during this time of strictest confinement, when each loaf of bread was cut open

by the guards to see that it contained no communication, that the long epistles, "Letters to the Kings," were sent from that prison tower to the monarchs of the earth, including the Pope at Rome, Queen Victoria, Napoleon III, and the President of the United States, calling upon them to recognize BAHÁ'O'LLAH as the Messenger of God. It was then, when the Cause seemed to human sight to be extinct and buried beyond possibility of resurrection, that the most triumphant pæans of victory were penned by the exiled captive in his silent chamber in the prison tower of Acca. He proclaimed the triumph of the Spirit of God over the whole earth as an accomplished fact, the utter defeat and rout of the hosts of darkness and the victory of the Glory of God (BAHÁ'O'LLAH), the Word of God, over the hearts of men throughout the world. Today, millions of happy souls are rejoicing in that Word, devoting their lives to that Cause and proving that the Word was divine and from the Almighty God, and that the imprisoned man, who suffered that the Word might come to its new birth and maturity among men, was indeed the Manifestation of the Will of God.

For forty years BAHÁ'O'LLAH taught and wrote, all of that time an exile and much of it in what he called—"the greatest prison." His works are voluminous and all are filled with instructions of exalted wisdom for both the spiritual and material evolution of man. They parallel the divine teachings of all past ages, illumining and showing them forth in wonderful clearness and new beauty. They meet the needs of the spiritually hungry in every religion and clime; they penetrate the hearts and thrill the souls with divine aspiration and light; they melt away all separateness in the fires of love and bring believers from every part of the world into a perfect unity.

Prof. Edward G. Browne, Lecturer in Persian to the University of Cambridge, England, who visited BAHÁ'O'LLAH in 1890, said: "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard, flowing down in indistinguishable luxuriance almost to the waist, seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

ABDUL-BAHA ABBAS.

Before his departure in May, 1892, БАХА'О'ЛЛАХ appointed his son Abbas Effendi, Abdul-Baha, to be the "Center of the Covenant" of Light, Love and Peace which he had founded in the Name of God. He commanded all to turn their faces to Abdul-Baha for understanding, thus making him the authorized Interpreter of his writings. The only claim that Abdul-Baha makes for himself is this authority of interpretation and that he is Abdul-Baha—the Servant of God in this Revelation.

Abdul-Baha Abbas was born in Teheran, Persia, on the evening of May 23rd, 1844, A. D., at the very hour while the Bab was uttering in Shiraz his declaration of the fullness of the times and the coming of the Great Revealer. He was not of the family of the Bab, and the Bab could not have known his birth by any material means. At nine years of age he accompanied his father in the journey of exile to Baghdad, and from that time he shared every hardship, suffering and imprisonment, ever manifesting such remarkable wisdom, influence, helpfulness and endurance that he was always called "The Master." He proved his mastership in every emergency, whether of contention, oppression and persecution, or in severest trials and sufferings. Prof. Browne says of his meeting the "Master" in April, 1890:

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mohammedans, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

The Declaration of the Bab and the birth of Abbas Effendi in different parts of the kingdom of Persia simultaneously on May 23rd, 1844, were the Forewords of the coming Revelation, the establishment of the "new heaven," the Spiritual Kingdom of God upon earth, and

the unity of mankind in the universal knowledge of One God and in the peace of obedience to his declared Will.

The declaration of telegraphic success, in the words, "What hath God wrought!"—flashing out in America on the morning of May 24th, 1844, was the material response and foreword of the "new earth" to be created for the physical welfare of man in the millennial age about to appear. The spiritual proclamation came from the East; the material answered from the West.

That material prophecy has been followed by such a wealth of revealing of the hidden powers and gifts of nature that man is overwhelmed and amazed, and has as yet comprehend but a small portion of the values already discovered, while he perceives a host of new wonders pressing upon him. Mr. Thomas A. Edison says: "Scientific discoveries are coming so thick and fast, there are so many of us working like beavers at them, that it is appalling merely to think about possibilities in the future. Everything, anything is possible; the world is a vast storehouse of undiscovered energy."

The spiritual Forewords were followed by such a spiritual resurrection and devotion as the world has not witnessed before, tens of thousands of saints gladly, joyfully suffering every indignity, loss, cruelty, and finally martyrdom for their pure faith in the Word of God and their love for Him. Then came the Great Revelation, БАХА'О'ЛЛАХ, the Glory of God, opening the books of the past, renewing the Word of God, calling all mankind to the table of the Lord descending from the heaven, and laying the foundations for the ascent of humanity into a glorious manhood of Godly knowledge, salvation and life.

And now the Son and Servant, Abdul-Baha, is spreading that divine Word to the farthest corners of the earth, and the advancing ones, the fearless lovers of Truth, those who long for nearness to God and obedience to his Will, are gathering to that Standard of Peace and Love from every religion, land and race. "Glory be upon the people of Glory!"

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the STAR OF THE WEST; (2) New Year's [Naw-rooz] Greeting; (3) concerning the fourth year of the STAR OF THE WEST; (4) talk by Abdul-Baha, "The Promised One of All Na-

tions and Religions"; (5) conclusion of the life story of Janabe Badie, the Martyr; (6) talk by Abdul-Baha, "Causes of the People being veiled from the Manifestations of God"; (7) Glad-tidings from Paris.

The Editors.

THE BAHAI (GLORIOUS) MESSAGE

BY MIRZA ASSAD'U'LLAH

*God is the One who inspireth the hearts of His servants with that which he willeth!
In the Name of our Lord, BAHÁ'O'LLAH!*

HE IS GOD!

I TESTIFY with my being and identity that verily He is God! There is no God but Him! He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal!

And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, THE BRANCH extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the Most Great Manifestation, and other predictions and signs regarding the "end of the days." These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the Most Great BAHÁ'O'LLAH, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspira-

THE BAHAI (GLORIOUS) MESSAGE

tion; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, BAHÁ'O'LLAH, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared.

Blessed are they who do eat! Blessed are they who drink!

THE NEW NAME: BAHÁ'O'LLAH

*"Take heed that no man deceive you. For many shall come in MY NAME, saying, I am CHRIST; and shall deceive many. * * * And many false prophets shall rise and shall deceive many. * * * Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; in so much that if it were possible, they shall deceive the very elect."*
—Twenty-fourth chapter St. Matthew.

*"Behold I come quickly. * * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME. * * * He that hath an ear, let him hear what the Spirit saith unto the churches."*—Revelation III:11-13.

"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"—Words of BAHÁ'O'LLAH, from the Lawh-el-Akdas.

A WORD TO THE READER:

Many sincere Christians, when hearing of the Bahai Revelation, classify its Founders with the false prophets above referred to by Jesus; some hesitate to investigate its claims through fear of being deceived, while others are disturbed when hearing new Names.

To such souls, we say that these very objections in reality confirm the truth of the claim of the Bahai Revelation: that it is the fulfillment of the promises of the "second coming" with a new Name.

To explain: The Spirit (Christ) was careful to state that many would arise in His Name—i. e., in or with the Name, "Christ" (which came to pass during the nineteenth century), but in the book of Revelation, as a further protection, He (the Spirit) was also careful to state: *"Behold I come quickly.*

** * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME."*

The following article, "Lawh-el-Akdas, the Holy Tablet"—which is BAHÁ'O'LLAH'S Declaration to the Christian world—is addressed especially to those "whom the covering of The Names hath not kept from God." He asks: *"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"*

As this is but one of many points of the twenty-fourth chapter of St. Matthew referred to in this remarkable Tablet, we would suggest the perusal of the chapter before reading the Tablet.

We would further suggest to the seeker for knowledge the reading of the "Book of Ighan," revealed by BAHÁ'O'LLAH—a work of about 200 pages—wherein nearly fifty pages (18 to 67) are devoted to the interpretation of three verses of this same twenty-fourth chapter of St. Matthew.—*The Editors.*

LAWH-EL-AKDAS—The Holy Tablet

[BAHA'O'LLAH'S Declaration to the Christians]

[This is the Tablet of Akdas, revealed from the Holy Kingdom to the one who hath approached the Kibla of the world Who hath come from the Heaven of Pre-Existence with His Most Great Glory]:

IN the Name of the Lord, The Lord of Great Glory! This is a Book from before Us to the one whom the covering of The Names hath not kept from God the Creator of the earth and heaven, whereby his eyes may be enlightened in the Days of his Lord, The Protector, The Self-Subsistent!

Say: O Concourse of the Son (Christians)! Are ye hidden from Myself because of My Name? What maketh ye to doubt? Ye have called for your Lord the Self-Dependent, night and day and when He hath come from the Heaven of Pre-Existence, in His Greatest Glory, ye have not approached Him, and were of the heedless. Then consider those who turned away from the Spirit (Christ) when He came to them with manifest power. How many of the Pharisees were abiding in the Temples in His Name, and were entreating because of His separation! But when the Gate of Union was opened and the Light shone forth from the Day-Spring of Beauty, they disbelieved in God, The Exalted and The Great, and did not attain to His Visitation, after having been promised thereunto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Day-Spring of Favor except those who were of no account among the people, but in whose names all the lords of evident honor boast at the present day. Remember, the most learned Doctors of His country in His age condemned Him to be killed, whilst one who was a catcher of fishes believed in Him. Be astonished thereat and be of those who remember! Likewise look at this time. How many monks were abiding in churches and were calling for the Spirit, and when He came in truth, they approached Him not and were of those who are afar! Blessed is whosoever abandoned them and approached the Aim of all that is in the heavens and earth. They read the Gospel and confess not in The Glorious Lord, after coming in His Holy, Mighty and Beautiful Kingdom. Say: Verily We have come unto you and have endured the abominations of the world because of your salvation. Do ye flee from Him who hath redeemed His Soul for your lives? Fear God, O Concourse of the Spirit, and follow not all learned men who are afar. Do ye suppose that He hath desired His soul after being at every instant under the swords of the enemy? or that He desired the world after being imprisoned in the most ruined of cities? Then judge thereupon and follow not the oppressors. Open the doors of your minds; verily the Spirit standeth behind them. What maketh ye to keep afar from Him who hath desired to bring ye nigh to the Shining Abode? Say: Verily We have opened unto you the Gates of the Kingdom; are ye closing the door of your houses before My Face? Verily this is naught but a great error. Say: Verily He hath come from Heaven as He came from it the first time; beware lest ye contradict that which He saith, as the nations before you contradicted that which He said. Thus do I make known to you the truth, if you are of those who know.

Surely the River Jordan hath joined with the Great Sea; the Son in the holy valley calleth "*Labeick*," "I am ready, O my God, I am ready"; and the Mount circles around the House and the Tree calleth, "Surely the Desired One hath come in His Exalted Glory." Say: Surely THE FATHER hath come and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son veiled when He said to those around Him that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of The Will. Beware O Concourse of the Son, cast it not behind ye, but hold thereunto! It is better for ye than all that which is before ye. Verily He is near to the charitable.

Surely the hour hath passed, the knowledge of which We had veiled from all that is in

LAWH-EL-AKDAS—The Holy Tablet

the earth, and from the Angels of the Presence. Say: Verily He beareth witness to Me and I bear witness to Him; verily He desired naught but My Person, whereunto bear witness all those just ones who know. Verily We are inviting to God the Lord of the Names, in the midst of afflictions. Say: Continue in that which is promised unto you in the Books of God, and walk not in the path of the ignorant.

Surely My Body is imprisoned for the salvation of your souls; then draw nigh to The Face, and follow not all the obstinate proud ones. Verily He hath accepted the greatest abasement for your honor, and ye are diverting yourselves in the valley of heedlessness. Verily He is in the most ruined of houses for your sakes, and ye are sitting in palaces.

Say: Have ye not heard the sound of the voice of the Crier who is crying in the wilderness of the Beyan, proclaiming to you your Merciful Lord? Know that surely He hath come in the Truth, in the shadow of demonstration, with proof and argument, and the Unitarians are beholding the Kingdom before their faces. Blessed is he who approacheth Him, and woe to all deniers and doubters.

Say unto the Priest that the Chief hath surely come. Then emerge from behind the veil, in the Name of thy Lord, and proclaim to the people this Greatest and Exalted Manifestation. Verily the Spirit of Truth hath come to guide you into all Truth. Verily He speaketh not unto you from Himself, nay rather from before the All-Knowing and Wise. Say: He is the One whom the Son hath glorified and hath upraised His Command. Abandon that which is before you, O people of the earth, and take that which is commanded you from before the Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet Call which hath arisen from the direction of Sinai the abode of your Most Glorious (ABHA) Lord. Verily He attracts you unto a station wherein you will behold the Lights of the Face, which hath shone forth from this brilliant Horizon.

Say: O Concourse of Priests, leave the bells, then come out from the Churches. In this Day it behooveth you to proclaim in this Greatest Name among the nations. Do you choose to be silent whilst all trees and stones are calling out with the loudest voice "Surely the Lord hath come, the Possessor of Great Glory"? Blessed is he who hasteneth unto Him. Verily he is of those whose names will be established for ever and whom the Supreme Concourse will remember. The Command is appointed from before the Spirit in this wonderful Tablet.

He who inviteth the people in My Name, he is of Me, and from him will appear that which will be beyond the power of all that is in the earth. Then follow the Path of the Lord, and follow not the heedless. Blessed is the sleeper who will awaken by these Powers and will stand up among the dead, directing himself in the Path of the Lord; verily he is of the essence of the creatures before the True One, and verily he is of those who have attained.

Say: Verily He hath surely shone forth from the direction of the Orient, and His Signs have appeared in the Occident. Think thereupon O people, and be not like unto those who neglected The Remembrancer when He came unto them from before The Mighty, The Laudable. Awake by the Breezes of God! Verily they have blown in the world. Blessing to whosoever hath found their fragrance and is of the assured.

Say: O Concourse of Bishops! Ye are the stars of the heaven of My Knowledge. My Favor liketh it not that ye fall down upon the face of the earth, but My Equity saith, this is that which is appointed by the Son, and whatsoever hath issued from His Pure, Faithful and True Mouth shall not change. Verily the bell is ringing in My Name and is mourning for My Soul, but the Spirit is in manifest gladness.

Say: The Body of The Beloved is yearning after the Cross, and His Head desireth the spear in the Path of the Merciful. Verily the assault of the oppressors keepeth Him not from that which He desireth. Surely We have abandoned all things to the Meeting

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (March 21, 1913) Baha

No. 1

ALLAH'O'ABHA!

“TEACH THE CAUSE! CONVEY THE MESSAGE!* AWAKEN SOULS!”

Words of Abdul-Baha uttered in England, January 16, 1913

THE Cause has become very great. Many souls are entering it—souls with different mentalities and degrees of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thought and theories attack the Cause from every side. Now consider to what extent the believers in God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and Divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHÁ'O'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any

other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

It is now six months that Seyed Assadullah has implored that I write a few lines to my sister and my daughters. I have not done this because I find I must teach. I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls! Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron, and other building materials! Now is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

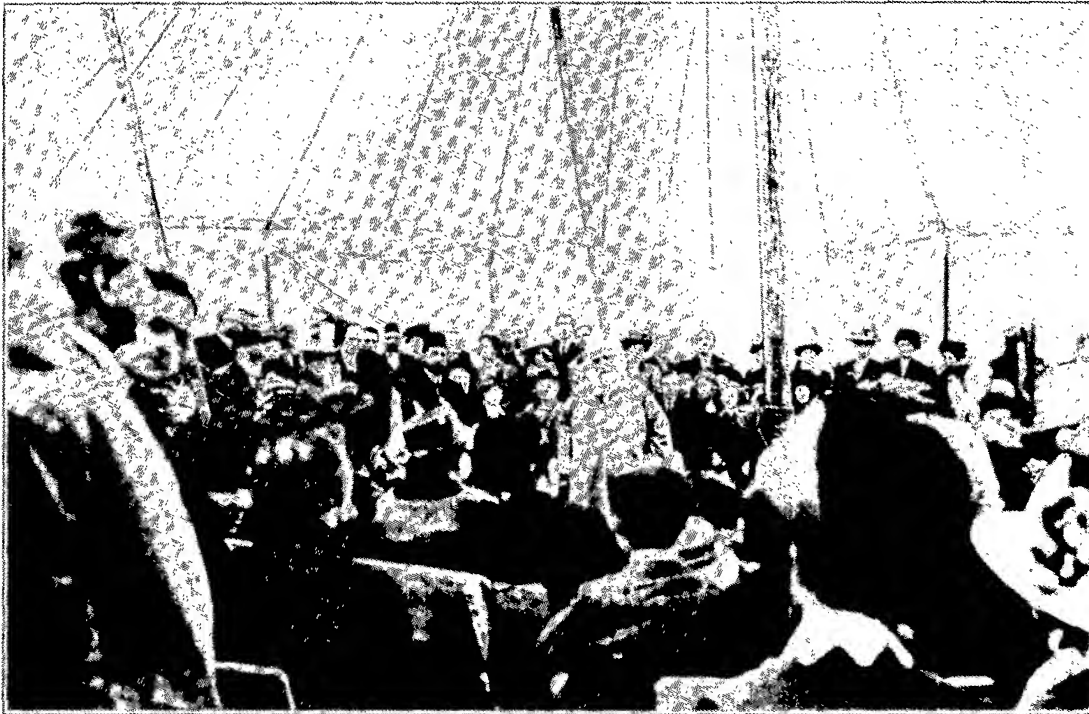
*NOTE—In compliance with Abdul-Baha's wish as expressed in this article, we have compiled this issue of the STAR OF THE WEST to assist those who desire to “convey the Message and awaken souls.”—The Editors.

THE MASHRAK-EL-AZKAR* IN AMERICA: ANNOUNCEMENTS

IT is with pleasure that the Executive Committee of the Bahai Temple Unity announces that the \$3,000 and interest due March 1, has been paid. We appreciate and thank the friends for their hearty co-operation and support.

We are also pleased to advise you that there was a surplus of \$412.62 in the treasury for the use of the trustees towards paying for the coming taxes this spring. We shall need, however, about \$300 additional to fully meet

The Executive Committee can proceed with its work only in proportion to the funds on hand. We are striving to accomplish a great deal in the way of improvement, but our first duty and instruction from Abdul-Baha is to clear the land of debt; then we can give more consideration to the buildings which shall be erected thereon. We realize the sacrifice many have made during the past year, but we must not allow ourselves to lapse into inactivity, but rather show forth greater



Abdul-Baha addressing delegates and friends to the Bahai Convention in Chicago, 1912.
Scene inside tent erected on Mashrak-el-Azkar site.

the total amount of taxes and assessments due. Our next payment upon the Lake Shore tract is due September 1, 1913, and we hope that all the friends will bear this in mind and continue their endeavors in raising funds, so that this payment may be promptly met.

We appreciate very greatly the hearty response that has been given to all past calls for funds and with your continued co-operation we shall soon clear the whole indebtedness of the Lake Shore tract, as we have previously managed to clear the debt upon the main tract.

*NOTE—The Mashrak-el-Azkar—literally the Dawning-place of Praises—is an edifice where people of different nativities, races, colors, faiths, sects, denominations shall meet under one dome and adore the One God in the same spirit of Truth. The first to be erected in the Western world will be upon a tract of land comprising

zeal and energy since Abdul-Baha has left our shores, and should he return to America in the near future we should strive to have enough work done upon the main building that he may lay its cornerstone. This will call for combined energy of the friends.

ANNOUNCEMENT OF CONVENTION

To the Bahai Assemblies of America, Greeting:

In accordance with provision of Article 6 of the Constitution of Bahai Temple Unity, the Executive Board of the Unity announces that the Annual Convention of the Unity will be

about five acres near Chicago, which has been paid for with contributions sent from nearly every country on the globe by people formerly adherents of the seven great religions. It will be an outward expression of the new Consciousness, proving the Century of Light has arrived.—*The Editors.*

held in the city of New York from April 26 to April 29, 1913.

The New York Assembly most cordially invites the delegates and visiting friends to report at Hotel St. Andrews, corner Broadway and 72d street, on Saturday, April 26, 1913, where they will be met by the Reception Committee, who will confer with all delegates and friends on arrangements.

The first business session of the convention will be held at 10 a. m. Monday, April 28, in accordance with Article 4 of the Constitution.

All Assemblies or Centers which have not received a copy of the call sent out by the Secretary, should they feel able to send delegates, will kindly elect the same and send his or her name to the Secretary of this Board, Mr. Bernard M. Jacobsen, 5338 Kenmore avenue, Chicago, Ill., on or before the 12th day of April, 1913, so their names may be forwarded with all others received to the Reception Committee in New York.

The friends will notice that the place of

convention has been changed this year. At a meeting of the Executive Board held February 8 and 9, 1913, the question of movable conventions was taken up and after consultation it was the unanimous opinion of all present that it would serve the best interests of the Unity if conventions were held in other cities. A resolution was passed and a cablegram forwarded to Abdul-Baha, asking his guidance in the matter. His answer was "Hold conventions in other cities." We, in accordance therewith, have arranged to hold the convention this year in the city of New York after consultation with the New York Assembly and, therefore, urge all Assemblies to send a delegate in order that as large a representation as possible may be gathered together for this event.

Yours in service,

EXECUTIVE COMMITTEE OF
BAHAI TEMPLE UNITY.

Bernard M. Jacobsen, Secretary.

"CRUMBS" FROM THE TABLE OF ABDUL-BAHA

From notes by Mr. Howard MacNutt

ONE of the Bahai Friends said to Abdul-Baha, "What we expected in connection with your visit to America has not happened and what we did not expect to happen has indeed come to pass. We expected an attitude of hostility toward you by the clergy and theologians. Instead of this they have welcomed you in the spirit of fairness and sincerity. We did not expect the churches and religious societies would open their doors, but they have done so and most of your important public addresses have been delivered from pulpits of various denominations."

Abdul-Baha replied, "According to the record of three Gospels, His Holiness Jesus Christ went into the Temple of Jerusalem, rebuked the Jews for the degeneracy of their worship into materialistic forms and delivered the Message of Divine Glad-tidings. For nineteen hundred years this has been pointed out by Christians as a most wonderful event,—that His Holiness without opposition from the Jews was permitted to enter their most sacred place of worship and proclaim the Word of God. Consider what has happened in this century. During the past year we have been welcomed in churches and pulpits of Europe and America by different denominations,—upraising the Divine Standard of Unity, summoning man-

kind to the Glad Tidings of the Most Great Peace, proclaiming the Reality of the Kingdom of ABHA. And this has been accomplished not only without opposition but by invitation, and in a spirit of the utmost love and fragrance. Consider therefore the wonderful influence and importance of this in the future."

"In my talks with the reverend doctors of religion and men of the peace societies I have spoken the Glad-tidings of BAHÁ'Ó'LLAH, but always according to their varying need and capacity. As capacities differ, the purpose must be to satisfy the degree of hunger, destroy all possible antagonism and establish a point of agreement. We cannot induce men to lay down their arms by fighting with them. War intensifies the spirit of strife. War begets war. We are peacemakers, not destroyers of peace. Therefore Abdul-Baha finds the note of harmony which vibrates in every human heart. This is our subtle basis. Build upon it. Follow no other method. Talk about things upon which we agree and say nothing about things upon which we differ. We must disorganize humanism in order to construct a spiritual edifice in the 'world of humanity. This edifice is heavenly but its foundations are planted in the unity of human hearts."

LAWH-EL-AKDAS—The Holy Tablet.

[Continued from page fifteen]

of thy Lord the Possessor of Names. Blessed are those who draw nigh to God the Lord of the Day of Judgment.

O Concourse of Monks! If ye follow Me I will appoint ye heirs of My Kingdom, and if ye disobey Me, in My forbearance I will endure it patiently: verily I am the Forgiver and the Merciful.

O land of Syria! Where is thy righteousness? Surely thou hast attained the honor of the Feet of thy Lord. Have ye discovered the fragrance of Union, or are ye of the heedless? Bethlehem is even now stirred by the Breeze of God. I hear its call, saying "O generous Lord, where is Thy Great Glory established? The Breaths of Thy Union have already quickened me after being melted because of my separation. Praise be unto Thee for Thou hast uncovered the veilings and hast come with power in manifest glory." We called unto it from behind the Canopy of Majesty and Greatness: "O Bethlehem! This Light hath already appeared from the Orient and hath journeyed toward the Occident until it came unto thee in its latter days. Then tell Me: do the children know THE FATHER and confess Him, or do they contradict Him as the people contradicted Him before?" Thereupon its cry arose and said "Thou are the Knowing, the All-Informed."

Verily We testify that all things bear witness to Us, whereof some know and bear witness, but the majority bear witness and know not. Mount Sinai already shakes with the shock of Meeting, and hath raised its sweet call to the remembrance of its Lord the ABHA (the Most Glorious) and saith: 'O my Lord, I perceive the fragrance of Thy Garment as Thou hast approached with Signs and hast honored these countries by Thy Feet. Blessing be unto Thy people if they know Thee and discover Thy Fragrance, and woe unto those who sleep!

Blessing be unto thee, O thou who hast approached the Face, for thou hast torn off the coverings, broken the idols and known thy Pre-Existent Lord. Surely the people of the Koran have stood against Us without any proof or argument, and have tortured Us at every instant with a new torment, supposing verily that calamities will prevent Us from that which We have desired; but what they suppose is false. Verily thy Lord is Powerful in that which He desireth.

I passed not by any tree, except My mind addressed it: "Would that thou wert cut down in My Name and that My Body were crucified upon thee." This is that which We have revealed in the Book of the King (Shah of Persia), that it may be a remembrance of Me to the people of religions. Verily thy Lord is the Knowing, the Wise.

Verily grieve thou not for all they have committed. Verily they are dead and not living; leave them to the dead and turn thy face to the Reviver of all creatures. Beware lest thou art grieved by the sayings of those who have neglected. Be steadfast in the Cause and teach the people with great wisdom. In such wise commandeth thee the Lord of the earth and heaven. Verily He is the Mighty and the Generous.

God shall soon exalt thy remembrance and will establish whatsoever thou hast spoken in His Love with the Supreme Pen. Verily He is an Assister to the charitable.

Remember from My Part he who is named Murad, and say: "Blessing be unto thee, O Murad, who hath cast away thy desire and seized the Desire of all the creatures."

Say: Blessed is the sleeper who is awakened by My Breezes. Blessed is the dead who is quickened by My Breaths. Blessed is the eye that is enlightened by My Beauty. Blessed is the seeker who sought the tent of My Majesty and My Greatness. Blessed is the affrighted one who took refuge under the shadow of My Domes. Blessed is the thirsty one who hastened to the Salsabil of My Favor. Blessed is the hungry one who hastened away from desire because of My Passion, and was present at the Table that descended from the Heaven of My Grace for My elect. Blessed is the lowly one who held to the Rope of My Might, and the poor who took shelter under the shade of the

LAWH-EL-AKDAS—The Holy Tablet

Canopy of My Wealth. Blessed is the ignorant one who desired the Kawther of My Knowledge, and the heedless one who held to the Rope of My Remembrance. Blessed is the spirit who was stirred by My Breath and entered My Kingdom. Blessed is the soul whom the fragrance of My Union shook and attracted to the Day-Spring of My Command. Blessed is the ear which heard, the tongue which witnessed and the eye which beheld and knew the Soul of the Lord, the Possessor of Glory and Dominion, and the Lord of Majesty and Might. Blessed are those who have attained. Blessed is whosoever is illumined by the Sun of My Word. Blessed is whosoever adorned his head with the Wreath of My Love. Blessed is he who heard My grief and rose up for My assistance among My people. Blessed is he who redeemed himself in My Path and suffered tribulations for My Name. Blessed is he who was assured in My Word and stood up among the dead for My Remembrance. Blessed is he who was attracted by My Melodies and rent the coverings by My Power. Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness. Blessed is he who cut himself from all other than Me, soared in the ether of My Love, entered My Kingdom, perceived the Dominions of My Might, drank the Kawther of My Favor and the Salsabil of My Grace, and was informed of My Command and of whatsoever was hidden in the Treasuries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and My Praise. Verily he is of Mine. May My Mercy, Grace, Favor and Glory be unto him!

TABLET FROM ABDUL-BAHA

To the Believers of God and the Maid-servants of the Merciful throughout the World
[Revealed several years ago]

Upon them be BAHÁ'Ó'LLAH EL-ABHA!

HE IS GOD!

O YE spiritual friends of Abdul-Baha!
"Perfume Thou the East! Illumine
Thou the West! Bestow Thou light
to the North! Grant Thou life to the South!"

This verse hath been revealed from the lips of the *Center of the Covenant* one year after the departure of BAHÁ'Ó'LLAH. But the Nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God! that now its signs have become manifest, its powers evident, and its proof plain. Thanks be unto Him! that the East and the West are stirred into cheerfulness, and through the Holy Fragrances all directions are perfumed.

The Blessed Perfection, in a clear text, hath promised us in the Book: "Verily I behold you from the horizon of ABHA and will make victorious whomsoever will arise in the service of my Cause with the hosts of the Supreme Concourse and the cohorts of the favored angels." Praise be to God! that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God! Show ye

forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the Manifest Light; to be the cause of spreading the light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the horizon of the existent being; to become merciful birds in the rose garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the Kingdom. For the life of man is wholly subject to danger and impermanency. A person cannot put his assurance even in one moment's continuity. Notwithstanding this, the nations of the world, deceived by the mirage of superstition, imagine themselves secure in the heavenly way. Alas! Alas! Former commu-

nities in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under the ground, and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with a great self-abnegation in the path of God. Such souls shine forth as brilliant stars from the horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement. Therefore, do not ye rest, neither day nor night; seek not ye for composure; talk ye of the mystery of servitude, and seek ye the path of thralldom; so that through the promised confirmations ye may receive assistance from the Kingdom of Oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness; and bloodthirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath specialized them with the most eminent guidance and the highest gift; so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows of unity; the wolves the sheep of God; the bloodthirsty ones the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled and the fragrances of the rose garden of faithfulness be diffused in all parts; the weak draw light from the Universal Reason and evil souls seek to be purified with the holy and divine Breath. There are needed manifestors for this gift; farmers for this field; gardeners for this rose garden; fishers for this sea; luminous stars for this heaven; spiritual physicians for these ill ones, and loving guides for these wanderers; so that they may bestow a share on those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones, and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my Helper! I invoke Thee, O Thou my Refuge! I utter to

Thee my agonies, O Thou my Physician, and entreat Thee with all my heart, my soul and my spirit, saying: O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions; the people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness. The red glare of the burning fire is flashing forth from the nether world, roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefited me and power and strength are taken away from me!" Verily, O my God, the lamps of guidance are extinguished; the fire of animosity is enkindled; wrath and antipathy are spread abroad and provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

Hasten ye toward affinity!

Hasten ye toward faithfulness!

Hasten ye toward generosity!

Hasten ye toward guidance!

Hasten ye toward union!

Hasten ye to behold the Light of the World!

Hasten ye toward love and prosperity!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward co-operation and mutual help in the path of guidance!

Verily, these wronged ones do sacrifice themselves with infinite joy and happiness for the sake of the people, with all their souls and spirits throughout all regions. Verily, Thou beholdest them weeping at the misfortunes of every one of Thy creatures and becoming grieved at the distress of Thy children; they are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord! make the wings of prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people, and confirm them in the thralldom and adoration of the threshold of Thy Holiness.

Verily, Thou art the Merciful! Thou art the Clement, and there is no God but Thee, the Powerful, the Compassionate, and the Ancient!

(Signed) ABDUL-BAHA ABBAS.

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حال در یوم ظهور مظاهر الهی چون مردم نظر به بشریت آنها بینایند و مانند خودشان می بینند لهذا استکبار می کنند اعتراض مینمایند تعدی می کنند ظلم و مخالفت مینمایند و بر قیل آنها قیام می کنند پس شما باید نظر به بشریت مظاهر مقدسه الهیه نکنید باید نظیر حقیقت آنها بکنید ان حقیقت ساطعه که آفاق را روشن می کند ان حقیقت ساطعه که عالم بشر را نورانی مینماید ان حقیقت ساطعه که نفوس را از نقائص خلاص مینماید ان حقیقت ساطعه که هست جامع را با علا درجه کمال میرساند ما فوق تصور اقصای بشری است ما باید نظر بزجاج نکنیم زیرا چون نظر بزجاج کنیم چون بلور است از الوار محروم مانسیم باید نظر را بسراج غائیم یعنی ان سراجی که در این زجاج می تابد و ان فیض و تجلی حضرت الوهیت است که در زجاج بشریت ظاهر و هویدا است و چون جنبش کنیم محجب نمائیم !

بشکارت اقبال سر

اعظم ترین خبر خوش صحت مزاج مبارک حضرت عبداله با و انتشار امر مبارک در شهر بارسلون نفوس روز بروز مجذب جمال حقیقت میگردد و بشیر انبیا طلبت عالم الهی میشوند در جامع روح و محافل علیا خطابه ها عظیم در صلح عمومی و تحریک شرق و غرب اجرا و فرزند جمعی کثیر حاضرند و در اشغال افروخته

راحت و آسایش باشند و عدالت بد چه رسد که حیوانی نتواند به حیوان دیگر تعدی کند گرگ و میش با هم از یک چشمه آب بنوشند باز و یک کدو یک گاو آشیانه کند شیر و آهو در یک چراگاه بچرند حالا در زمان این مسیح ظلم و عدوان بد چه است که حکومت رومیان در فلسطین غلبه کرده یهود را میکشد میزند نمی میکند جس بنماید ظلم و عدوان بی پایا نیست حتی خود مسیح را فتوای علمای یهود بصلیب زدند چگونه این مسیح ان مسیح است؟

این بود سبب احتجاج ملت یهود از ایمان به مسیح و حال آنکه جمیع این ظاهر شد جمیع این آثار با هر شد و لیکن کلامی مزی بود علماء یهود نه فهمیدند گمان کردند که این شرط جبب ظاهر و مفهومی لفظی است و حال آنکه جمیع رموز بود

اولاً

اینکه از مقامی غیر معلوم می آید روح مسیح از مقام غیر معلوم آمد نه جسمش هر چند جسمش از ناصه بود اما روح مسیح نه از ناصه نه از جفا آمد نه از شرق و نه از غرب بود روح مسیح از عالم الهی بود از مقامی غیر معلوم بود اما علمای یهود نفهمیدند

ثانیاً

اینکه عصای او از آهن بود عصا آلت شبانی است آلت شبانی حضرت مسیح لسان مبارک بود لسان مبارک سیف قاطع بود فصل بین حق و باطل میکرد

ثالثاً

اینکه بر سر برادر به نشیند و سلطنت نماید حضرت مسیح سلطنتش سلطنت ابدی بود نه

سلطنت ناپلئون نه سلطنت جنگیز خان نه سلطنت انیبال سلطنت مسیح سلطنت روحانی بود سلطنت ابدی بود سلطنت جلال بود ممالك او قلوب بود در قلوب سلطنت میکرد نه در خاک و الی الابد سلطنتش باقی است و نهایت ندارد

رابعاً

اینکه ترویج تورات بنماید یعنی اساسی را که حضرت موسی گذاشته است از از تقالید خلاص میکند ان حقیقت را ترویج میکند هیچ شبهه نیست که حضرت مسیح اساس موسی را ترویج کرد از جمله وصایای عشره را ترویج کرد حقیقت شریعت موسی را ترویج کرد اما بعضی امور که موافق عصر موسی بود و در زمان مسیح موافق نبود از زوالند بود باز تقالید تلویذیه بود انهارا نسخ کرد اساس اصلی را بجای داشت و ترویج فرمود

خامساً

اینکه شرق و غرب را فتح می کند چون حضرت مسیح کلمه الله بود بقوة الهی شرق و غرب را فتح کرد و فتوحاتش الی الان باقی و برقرار است و نهایت ندارد

سادساً

اینکه در آیه ظهورش گرگ و میش از یک چشمه آب بنوشند مصلحت از این آنست که نفوس که مانند گرگ و میشند انها بحضرت مسیح مؤمن می شوند و جمیع انها از چشمه الفیل می نوشند مثلاً یک شرق و یک غرب که منافستی با هم ندارند نبوده معاشرتی با هم نداشته اند و از هر جهت مخالف بودند و بمنزله گرگ و میش بودند

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از مظاهر امر الله در بیت مبارك در شهر نیویورک
ایرینکا روز چهارشنبه ۱۱ جولای ۱۹۱۲ ساعت ۹
بعد از ظهر در حضور جمعی از محترمین فرمودند

امشب میخواهم از برای شما سبب اجتناب ناس را
از مظاهر مقدسه الهی بیان کنم این مسلمات
که در جمیع عهدها و در منتظر موعود بودند مثلا
در زمان مسیح بهود منتظر ظهور مسیح بودند و شب
و روز در معابد دعا مینمودند که خدایا ظهور
مسیح را نزد یکن تا از افوار او استفاضه کنیم
و با آنچه سبب سعادت ابدی است بر سیم با شبها
در قدس المقدس گریه میکردند و قاصح جزع و فزع
مینمودند که خدایا مسیح را بفرست اما وقتی
که مسیح ظاهر شد جمیع اعتراض کردند جمیع انکار
نمودند بلکه تکفیر کردند و عاقبت بصلیب نژند
سبب چه بود ؟ اسباب بسیار بود اما
بب بسیار قوی دو سبب بود که این دو سبب
همیشه سبب اجتناب ناس بوده و سبب عرومی

کل گزیده است
سبب اول آنکه شخص موعود را در کثا
مقتل شریعی مذکور که آن شروط کلامی نیست

نه مفهوم لفظی و چون حسب مفهوم لفظی گرفتند
لهذا اعراض و استکبار میکردند می گفتند این موعود
ان موعود نیست چنانکه یهود عبارات را گرفته
حین ظهور حضرت مسیح علماء یهود گفتند این مسیح
ان مسیح نیست این ان موعود نیست بلکه نسبت
های دیگری دادند که زبان جاکند .. و نمسک
بشرط ظهور مسیح در کتاب مقدس تورات نمودند
شرط اول

اینکه در کتاب مقدس منصوص است که مسیح از مکان
غیر معلومی آید این شخص از ناصره آمد ما او را
می شناسیم

شرط ثانی
آنکه عصابش از آهن است یعنی به شمشیر
شبیانی می کند و این مسیح شمشیر که سهل است
عصای چوب هم ندارد

شرط ثالث
آنکه بموجب کتاب مقدس حضرت موعود باید
بر سر بر داود نشیند و تأسیس سلطنت بکند
این مسیح نه سلطنتی نه لشکری نه مملکتی
نه وزرائی نه وکلای فرید و وحید است لهذا
این مسیح ان مسیح موعود نیست

شرط رابع
آنکه مسیح شریعت تورات را ترویج کند و این مسیح
سبب ما بهم شکست شریعت تورات را نسخ
نمود چگونه این مسیح ان مسیح است ؟

شرط خامس
آنکه باید شرق و غرب را فتح کند این مسیح يك
لاذه و آشیانه ندارد چگونه این مسیح ان مسیح است

شرط ششم
آنکه باید حیوانات نیز در زمان مسیح در نهایت

زیرا که عموم حالشان دیگرگون و از بیانات روح پرور
آن عنان جوان مفتون شده بودند این خبر بشاه
رسید که غریب هیئت دربار پادشاهی را بنجد
خواهند کرد. فوری فرمان قتل صادر و آن جوان
مرد سپاه اعزیز را که ز خود خالی و از دست پر
بود در قتلگاه حاضر نمودند و بهمان حال که فراشا
غضب از چپ و راست صف آرسته بودند
باز عکس برداشتند بعد از شهادت با سعادت
او سلطان آن کلام میسر را مطالعه نموده همین
که بر مضنون مطلع می شوند سه مرتبه میگویند
تاکنون قاصد نگشته و اظهار تأسف و ندامت
می نماید که صاحب نصیبان زیاده نفعی نموده و بی
جهت بجزایر شدید در باره او اعمال داشته
اند — روح مبارک را عباد علی کنی که اعلیٰ علما
ان عصر بوده و سایر رفقا و کرامتانی که جوابی
پنوسید آنان چون بر فرمانات و مضامین
مطوبه بجز شدند عنوان نمودند که این شخص
مخالف حین و آئین و جواب او شمشیر است !
این جواب در پیشگاه سلطنت پناهی مقبول
نیافتاد !

هر شخص فرضی انصاف در شهادت خواهد داد
که این امر خارج از قوه و عادت انسانی بر آید
آسانی بوده و هر کس لوح سلطان ایران را از
روی تحقیق ملاحظه و تفکر نماید البته بر حقیقت
ایمان و ایتقان فائز خواهد شد — عن ان خطایم
مبارک هم فعلا با تدحیب و تزیین قاب گرفته در
مقامات علیه موجود است این نکته هم البته در
نزد عقلا و ارباب بصیرت مکشوف و مشهور
بود که در سعادت این نوع اجساد طیبه
اعتدال شایسته و احرام مظهر بسیار و خلی است

چنانکه در میان برهان حال جناب عبدالحمید
پیر بزرگوار همین جوان پسر تیان است که
پس از این واقعه مشرف بحضور مبارک شده
تمنای شهادت می نمایند مثال پیش خود را مرحمت
و با استیجاب وعده می فرمایند — ایشان بجزاسان
آمده جماعت مفسدین آنرا بشیخ باقر صنها
که او را "ذنب" نام فرموده اند معرفی نمایند
(این شخص در آن اوقات بعنوان زاینده حضرت
رضا آمده بود) بحکم او دستگیرش نموده مجوس
میسازند — بعد از مدتی مدید که در حبس
بوده چون متولی باشی و حکومت خراسان نظر
باینکه سناجر املاک آستانه است رفی تقبل ایشان
نموده اند چند مرتبه او را در خلوت خواسته میگویند
وقتی در محضر شیخ حاضر می شوید ظاهر بگوئید
از این طایفه نیستم فوری میگویم شمار ببرند و در
جل هر چه میخواهی باش

در جواب میگویند استغفر الله سالهای تمامه
مشاق بشهد شدن بوده حال برای چهار
روزه دنیا از آئین بھائی دست بردارم !

مختصرا پس از ورود به نزد شیخ بجز سوال
میگویند بلی جان نثار این طایفه هشم حکم
بر قتلشان صادر میگردد — جناب حاجی شلا
پوش غیایتی را از خانه خود خواسته میبرند
و بعد از آن جان بانی در مقام حضرت باقی
حاضر میگردند در حال اشتغال به تدوین
مناجات در شهادت حضرت رضا علیه الف
التحیة والتناء که مأمن امن و امان است
بدوجه شهادت پوشیده بعد از کشتن شدن هم
خانم را سنگباران کردند باین قسم یکان و خاصه
جانان دست از همتی جان برداشته اند فاعبروا یا اولی الابصار

عبد الحمید گذاردند همان کاری که او با من کرد
بسیار آوردند الآن در نهایت مذلت در حبس
است مثل آنکه من حبس بودم ولی من در حبس
مسرور بودم نهایت انشراح قلب داشتم زیرا
من مجرم نبودم بجهت سبیل الهی حبس را قبول
نموده بودم هر وقت در خاطر می آمد که من
برای خدا حبس شده ام نهایت سرور را پیدا
میکردم ولی عبد الحمید به تنگبختی اعمال
خود گرفتار به سبب گناه در حبس افتاد
هر ساعت می میرد و زندی می شود در نهایت
خرن در نهایت یأس است اما من در نهایت
امیدواری بودم سرور بودم که الحمد لله در
سبیل الهی مجوسم حیاتی هدیه می رود هر
کس مرا میدید ابد گمان نمی کرد که من
مجوسم در نهایت سرور در نهایت تشکر
در نهایت صحت بودم ابد اعتنائی باین حبس
نداشتم !!

جنابیکم

تمه تايخ حيات جناب يدع شهيد که در شمار آدم
جلد سوم با عکس بارگشان درج شده بود

اظهار داشت در من نجس نمائید و به بینید
که غیر از این کتفه با خود هیچ چیز ندارم بعد
از رفتنش او را در زیر دره سلطان بردند و با کمال
ادب بجز سیرت با صوتی ملج و فصیح باین کلمه علیا
گویم که در "یا سلطان قد جئتک من سباء
بنیاء عظیم" همان ساعت با خدیج و حبس

آوردند امر کردند که استطاق نمایند تا با هم آنان طهارت
و رفقای ساور بلاد ایران را بگیرد در زیر زنجیر و زنجیر
شکنجه و آزار نمودند که باران را سرور دهد و از نفقت
سیامت خلاصی یابد پیوسته صبر و شکیانی اختیار و
برای ثبوت مدعای خود استقامت ورزید و چون
یکبار به جانش شیفته حضرت جانان بود هر
گونه زجر را تحمل نمود پس از شکنجه های
بسیار و صدمات بیشمار فرستاد که آن شهید
مظلوم را داغ نمایند آتش زبانی او فریخته آهن
نایقه یکی از سپاهیان شمشیر خود را از غلاف کشید
در آتش گذارد و در این مقام هویت را ظاهر
و ندای صدف مولای از آن گشته حیران
معشوق بلند کردید هنوز سپاهیان در تعجب
و لکت برداشتن آهن از آتش بودند که خود
با نهایت وجد و سرور داغی را گرفت و بر سینه
بی کینه خود گذارد و فرمود "صادق است
مولای من که فرمود 'باشمشیر نور را داغ خواهند
کرد' " دور زبانی از سوختن آن بدن
مطهر بلند و بوی گوشت سوخته چادر را
احاطه کرد — یکم از سربازان معاصر بان
زمان که حاضر داشته گفت با جمعی فغان
خود در همان خیمه بودیم و تمام را برای العین
دیدیم از تعفن دور و سوختن فرار کردیم
چند دقیقه بعد به چادر آمده ملاحظه کردیم
او با کمال ثبات در نهایت التهاب مشغول ناله
است و جمع ناظرین انگار خبر بر زبان گرفته
بودند این ثبوت و رسوخ که بعضی شهبازی
میرسد امر نمایند بهمان حال عکس برداشته
شود حقیقه از کثرت شر و اغذای نزدیک
بود که کینه در برهم خورده کل مجذوب گردید

باز در شتی با جمیع یکسان معامله کن و این تعذبات
که در غفلت است از لاله نما زیرا این خلق جمیع بندگان
خدا هستند در نظر حکومت باید جمیع یکسان باشند
حکومت باید جمیع مهبران باشد و اگر خالجه عدالت
نمودی و این ظلمها را از لاله نگریدی و موافق رضای
خدا و ندر حرکت نگریدی بنیان سلطنت منزلزل
شود و هم چنین میفرماید که تو باید علما را جمع
کنی و مرا بخواهی من حاضر شوم من اقامه حجت
و پراهنی نمیکنم و بر جمیع حجت را ظاهر می نمایم این
بود که اعتنائی نکرد جواب رساله جمال صابری را
نداد بعد خدا بنیان سلطنت او را بر انداخت
و خود او کشته شد !

از جمله بعبد العزیز پادشاه عثمانیان رساله
مقبول شد در این رساله تهدید فرمودند که تو
مرا بسجن فرستادی سبحون نمودی کمان
میکنی که سجن از برای من ضرر دارد یا آنکه
سجن از برای من ذلت است ؟ این سجن
از برای من عزت است ؛ زیرا در سبیل الهیت
من جرمی نکرده ام که در حبس بمانم در راه خدا
این بلا یا ورز یا وارده لهذا من نهایت سرور دارم
بی نهایت خوشنودم و لکن تو فسطط باش خدا از تو
انتقام می کند و غم قریب ملاحظه می کنی که بلا
مثل باران بر تو میبارد و معدوم خواهی شد
و همین طور شد با این عظمت حضرت بهاء الله
جمیع سلاطین عالم رسالتی فرستاد و جمیع
را به حجت و الفت دعوت نمود جمیع را صلح
عمومی دعوت کرد جمیع را بوحده عالم انشا
دعوت نمود جمیع را به اتحاد و اتفاق دعوت
کرد تا کل متحد و متفق گردند و این جناب وجد
نماید این حرب و قتال نماید این عداوت و بغضا

نماید کل متحد و متفق شویم و به عبودیت
پروردگار قیام نمایم و در طریق او جانفشانی
کنیم

باری دو پادشاه بر مقاومت حضرت بهاء الله
برخواستند یکی ناصر الدین شاه یکی
عبد الحمید و حضرت بهاء الله را در قلعه عکا
حبس کردند تا شمع او را خاموش کنند و امر
او را معدوم نمایند کن حضرت بهاء الله در
حبس نامه های شدید مرقوم فرمود که این
حبس سبب می شود که امر من بلند گردد
این حبس سبب می شود که تعالیم من انتشار
یابد و من ضرری حاصل نخواهم کرد زیرا من
جانم را فدا کردم دولت را فدا کردم مال را فدا کردم
آنچه داشتم فدا کردم از برای من این سجن ضرری
ندارد و همین طور که فرمود در سجن علی
خود را بلند فرمود و آواز او امشب بشرق و غرب
رسید حتی با میکا سید حال او جمیع قطعات
عالم امر بهاء الله منتشر است اگر باسیا سفر
کنید بهر جایروید می بینید در انتشار است
در افریقا در انتشار است در اروپا در انتشار است
کن در آمریکا بکایت امر است و حال در جمیع افاق
منتشر این دو پادشاه ابد نتوانستند که
مقاومت او نمایند و لکن خدا این دو پادشاه
را بکلی بر انداخت ناصر الدین شاه کشته شد
و عبد الحمید در حبس افتاد

اما من عبد البهاء چهل سال در حبس بودم
خدا من را از گردن من برداشت و برگردان
عبد الحمید گفت و این در یک دفعه چون
مکتبه اتحاد و ترقی اعلان حربه کرد من آنرا
نمودند و من خبر را از گردن من برداشتند و برگردان

اساس و چون تعالیم انبیاء حقیقت است لهذا یکی است و نزاع و جدال بین ملل از جهت تعالید است و لما مرور در ایران قلوب با همدگر متحد گردیدند جانها با یکدیگر التماس یافته بغض و عداوت شدید بخت و سورت تغییر نموده کل به محبت عظمی قیام کردند مسیحی یهودی زردشتی مسلمان بودا همه اینها از تعالیم بهاء الله بحقیقت رسیدند در نهایت محبت و الفت با یکدیگر امتزاج یافتند انبیاء الهی با یکدیگر در نهایت محبت اند هر سلفی بشارت از خلف داده و هر خلفی تصدیق سلف نموده اینها در نهایت اتحاد و ملتشان در در نهایت اختلاف مثلا موسی خبر از مسیح داد و بشارت از ظهور مسیح داد و مسیح تصدیق موسی را کرد پس در میان مسیح و موسی اختلاف نیست نهایت ارتباط است لکن میانه یهودی و مسیحی نزاع است و لما که خرق حقیقت نمایند چون حقیقت یکی است فخر ندارند بکلی با یکدیگر مهربان می شوند و در نهایت محبت الفت می جویند و جمیع تصدیق جمیع انبیاء می کنند و جمیع تصدیق جمیع کتب می نمایند این نزاع و جدال نمی ماند همه ماها یکی می شویم با یکدیگر در نهایت الفت و محبت زندگی می کنیم همه پدر و پسر می شویم همه برادر و خواهر می شویم در نهایت محبت در نهایت الفت با یکدیگر معاشرت می نمایم!

این قرن قرن نورانی است نسبتی بقرون سالفه ندارد ظلمت حیران قرون شدید بود حالا عقول پر مغرور احراکات زیاده شده عالم بشیر حرکت است هر کس خرق حقیقت می کند دیگر زانی نیست که با یکدیگر نزاع کنیم وقت آن نیست که از یکدیگر کرم داشته باشیم در زمانی هستیم که باید در نهایت

محبت و الفت با هم باشیم حضرت بهاء الله به جمیع اقالیم عالم رسائل فرستاد و به جمیع ملوک الواح فرستاد حتی پادشاهان و امیرکها پنجاه سال پیش در وقتی که هیچ ندگری از صلح عمومی نبود حیران رسائل جمیع را بصلح عمومی دعوت نمود و جمیع را بوحثت عالم انسانی خواند و جمیع را باصول انبیاء الهی دعوت نمود بعضی از ملوک اروپا استکبار کردند از جمله ناپلیون ثالث بعد ساله ثالث با و نوشتند مضمون این است - و ان ساله در سن شصت و نه صادر گشت و پیچید که ای ناپلیون تو بسیار مغرور شدی متکبر شدی خداوند را فراموش کردی گمان میکنی که این غرور از برای تو باقی می ماند این دولت از برای تو باقی می ماند من نامه که از برای تو فرستادم باید انرا در کمال محبت قبول کنی بلکه تو استکبار کردی لهذا خدا انتقامش را خواهد کشید سلطنت تو را بر می اندازد مملکت از دست تو بیرون می رود در نهایت خلعت عافیتی زیرا آنچه که بتو تکلیف شد بران قیام نمودی و حال آنکه آنچه بتو تکلیف گردید ان سبب جرات عالمیت منتظر باش نعمت الهی و این رساله در سن ۱۸۶۹ صادر شد و بعد از یکسال این بود که بنیان سلطنت و بکلی برداشته شد

از جمله رساله ایست بسیار مفصل که پادشاه ایران نوشته شده و مطبوع است و در جمیع ممالک عالم منتشر و ان رساله نیز در سن ۱۸۶۹ صادر شد در این رساله پادشاه ایران را نصیحت می کند بعد از آن می کند باینکه با جمیع ملل از رعایای خود مهربان باش استیاء بین ادیان نگذار با مسیحی با مسلمان با یهودی

اعلان خواهد کردید در میان اقوام و امم بغض و عدالت
نماند جمیع قلوب را به تباط و یکدیگر نماید در تورات مذکور
است در انجیل مذکور است در قرآن مذکور است
در کتاب بود اندک و است در زند آوستا مذکور است
خلاصه در جمیع این کتب مذکور است که بعد
از آنکه تاریکی عالم را احاطه نمود آن روشنائی
طلوع نماید نظیر آن است چون شب خیلی تاریک
شود دلیل ظهور روز است و همچنین هر وقت
که ظلمت ضلالت عالم را احاطه کند و نفوس بشر
اغیرا غافل شوند و مادیات بروحانیات غلبه نماید
جمیع ملل مانند حیوان غرق در عالم طبیعت گردند
و از عالم حق بنحیر و خدا را فراموش نمایند زیرا
حیوانات جز از محسوسات ندانند و قوای روحیه را
اعتقاد ندارند و بکلی از خدا و انبیای خبر و بیزارند
و طبیعی و فیلسوف مادی هستند ولی انسان
باید سالها زحمت بکشد و در مدارس تحصیل
علم نماید تا مادی و طبیعی گردد اما گاو بدون
این زحمات رئیس فلاسفه مادیون است
در هیچ وقتی آن آفتاب طلوع خواهد نمود و آن
صبح نورانی ظاهر خواهد شد !

ملاحظه نمائید امروز بکلی مادیات بروحانیات
غلبه نموده در بین بشر ابداحاسا روینما
نماند مذمت الهیه مانده هدایت الهیه مانده فقر
انکه نماند جمیع غرق در خمران هستند اگر
چنانچه جمعی بکنائس و یا بمعابد میروند عبادت
می کنند این بجهت تقالید آباء و اجداد است نه
اینست که خری حقیقت کرده اند و حقیقت را
یافتند و حقیقت را میپرستند از آباء و اجداد
از برای انها تقالیدی میراث مانده و بان تقالید تثبیت
و عادت کرده اند که بعضی اوقات بمعابد میروند و آن

تقالید مجری دارند و برهان بر این آنکه پسر
هر یهودی یهود است پسر هر مسیحی مسیحی است
پسر هر مسلمی مسلم میشود پسر هر زردشتی زردشتی
میشود پس این مذهب از آباء و اجداد میراث
از برای او آمده است و تقالید آباء و اجداد مینماید
بجهت اینکه پدرش یهودی بوده او هم یهودی شده
نه اینکه خری حقیقت کرده و به تحقیق رسانیده که
دین یهودی حق است و متابعت آنرا کرده بلکه
دینیکه پدر و آباء و اجداد بر این مسلک بوده او هم
این مسلک را پیش گرفته است مقصد اینست
که ظلمت تقالید عالم را احاطه کرده متابعت تقالید
طریق الهی را گم نموده نور حقیقت مخفی مانده
اگر این نام مختلفه خری حقیقت کنند باید بر این
است که بر حقیقت پی برند و چون حقیقت را یافتند
جمیع ملل بیک ملت گردند اما ما دام متمسک به تقالید
و از حقیقت محروم و این تقالید مختلف است لهذا نزاع
و جدال در میان است بغض و عداوت بین ملل
شدید است اما اگر خری حقیقت بکنند ابداحاسا
بغضی نماند جنک و جدالی نماند بیکدیگر نهائیه التیام
را حاصل کنند

در آیه می که در شرق ظلمت ضلالت در نهایت
قوت بود و غرق در تقالید بدرجه ای که این ملل
شرق نشسته خون یکدیگر بودند بیکدیگر را نجس
میشمرند و ابد بیکدیگر ملاقات نمیکردند در هیچ
وقتی حضرت بهاء و الله در شرق ظاهر شد و بشیبا
تقالید را برانداخت نور حقیقت سطوع کرد ملل
مختلفه که متابعت نمردند متحد شدند چون خری
پرستش حقیقت کردند متفق گشتند

جمیع بشر بندگان الهی هستند و همه از سلاله الله
و همه از یک خاندان و جمیع انها اساسان یک

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این مجریه بر حسب تاریخ بهائی هر توره روز چاپ و توزیع میگردد و در نهایت از برای در مسائل بگائی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امیر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دریای عمیق خواهد نوشت و مقالات مفید که موافق سبک ادبیات قبول و نشر خواهد کردید

لوح مبارک

که برای این مجریه از قبل اعلام شده بود :-
 هو الله ای نجم باختر
 شاد باش و شاد باش که اگر ثبات و دوام بهائی اختراجه
 نیز گردی و منتشر در هر کشور شوی اول و ز نامه بهائیان
 که در قطعه امیرک تأسیس شد همچو حال طالبان
 قبل و حجت صغیر و صورت ضعیف و طاگر استقامت
 کن و منظور نظریات این گردی و مشمول همت بزرگواران
 ثابان بر بیان در مستقبل طالبان فوج فوج موحزند
 و حجت متزاید و مبدلت و اسع و صورت و صبت متفع
 وجهانگبر گردد و عاقبت اول جریه عالم گردی و لوط
 استقامت استقامت استقامت ع ع

سال چهارم

الحمد لله که نجم باختر سال سوم را پیروزه و از این
 روز قدم در سال چهارم میگذاشت.
 نهایت آمال اعضاء نجم باختر همانا جانفشانی
 در طریق احای الهی و انتشار اخبارات بهائی
 و ترویج اصول جانپور این دین عمومی نابده
 رسد که سبب ارتباط شرق و غرب گردد.

موعود کل ملل و ادیان

خطابه حضرت عبدالبهاء در مسئله "موعود کل
 ملل و ادیان" در بیت مبارک در شهر نیریز شب
 جمعه پنجم ماه جولای ساعت هشت در حضور جمعی
 از بار و اغیار . فرمودند :-
 بسیار بسیار خوش آمدید !
 در جمیع کتب مقدسه الهیه بشارتی است که بتنا
 میدهد روزی خواهد آمد که موعود جمیع کتب ظاهر
 خواهد شد و یک قرن نورانی تشکیل خواهد کرد
 علم صلح و سلام بلند خواهد شد و حد عالم انسانی

عید نوروز

در این یوم مهمت موعود و عید مبارک
 از صمیم فواد بهائیان را خصوصاً و اهل
 شرق را عموماً تبریک و تهنیت میگوئیم
 نجم باختر

نجم باختر

۱۳۲۹ ۲

از شیخ غوث امیریکا

شماره اول پیچ شانزدهم

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Chicago (April 9, 1913) Jalal

No. 2

ABDUL-BAHA ADDRESSES THE ESPERANTISTS OF EDINBURGH AND PARIS.

ADDRESS DELIVERED IN EDINBURGH

January 7, 1913—under the auspices of the Edinburgh Esperanto Society

From *The British Esperantist*, February, 1913

EVERY movement which promotes unity and harmony in the world is good, and everything which creates discord and discontent is bad. This is a century of illumination, surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language creates oneness of heart. Oneness of language engenders peace and harmony. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. It gives to the human intellect a broader conception, a more commanding point of view.

Today the greatest need of humanity is to understand and to be understood. With the help of the International Language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and

without difficulty to work out its own scientific discoveries.

It is a well-known fact that the Oriental student coming to the west, in his efforts to acquaint himself with the discoveries and achievements of western civilization, must spend precious years of his life in acquiring the language of the land to which he comes before he can turn to the study of the special science in which he is interested. For example, let us suppose that a youth from India, Persia, Turkestan or Arabia comes to this country to study medicine. He must first struggle with the English language for four years, to the exclusion of all else, before he can even begin the study of medicine. Whereas, if the auxiliary international language were taught in all the schools during his childhood, he would learn the language in his own country, and afterwards, wherever he wished to go, he could easily pursue his specialty without loss of some of the best years of his life.

Today if one wishes to travel abroad, even though possessed of several languages, he is likely to be seriously handicapped because he does not know the particular language of

some one people. I have studied oriental languages profoundly and know the Arabic better than the Arabians themselves. I have studied Turkish and Persian in my native land, besides other languages of the East, nevertheless, when I visited the West I had to take an interpreter with me quite as if I knew no language. Now if the International Language were generally spoken, that and the Persian language would be sufficient for me in every country of the world.

Only think how the International Language will facilitate intercommunication among all the nations of the earth. Half of our lives are consumed in acquiring a knowledge of languages, for in this enlightened age every man who hopes to travel in Asia and Africa and Europe must learn several languages in order that he may converse with their peoples. But no sooner does he acquire one language than another is needed. Thus one's whole life may be passed in acquiring those languages which are a hindrance to international communication. The International Language frees humanity from all these problems.

In a word, to understand and be understood, there must be an international medium. The teacher and the pupil must know each other's language, in order that the teacher may impart his knowledge and the pupil receive it. In all the world there is nothing more important than to be understood by your fellow-men, for upon this depends the progress of civilization itself. To acquire a knowledge of the arts and sciences one must know how to speak, to understand and at the same time to make himself understood, and this matter of understanding and being understood depends on language. Once establish this auxiliary language, and all will be enabled to understand each other.

I recall an incident which occurred in Bagdad. There were two friends who knew not each other's language. One fell ill, the other visited him, but not being able to express his sympathy in words, resorted to gesture, as if to say, "How do you feel?" with another sign the sick replied, "I shall soon be dead;" and his visitor, believing the gesture to indicate that he was getting better, said, "God be praised!"

From such illustrations you will admit that the greatest thing in the world is to be able to make yourself understood by your friends and to understand them, and that there is no greater handicap in the world than not to be able to communicate your thoughts to oth-

ers. But with an auxiliary language all these difficulties disappear.

Now, praise be to God, that language has been created—Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

His Holiness BAHÁ'O'LLAH many years ago wrote a book called "The Most Holy Book," one of the fundamental principles of which is the necessity of creating an International Language, and He explains the great good and advantage that will result from its use.

Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, that day when, it is said, the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy word is that hostile races, warring nations, differing religions, shall become united in the spirit of love.

I repeat, the most important thing in the world is the realization of an auxiliary international language. Oneness of language will transform mankind into one world, remove religious misunderstandings, and unite East and West in the spirit of brotherhood and love. Oneness of language will change this world from many families into one family. This auxiliary international language will gather the nations under one standard, as if the five continents of the world had become one, for then mutual interchange of thought will be possible for all. It will remove ignorance and superstition, since each child of whatever race or nation can pursue his studies in science and art, needing but two languages—his own and the International. The world of matter will become the expression of the world of mind. Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines. Then the nations will be enabled to utilize the latest and best thought, because expressed in the International Language.

If the International Language becomes a factor of the future, all the Eastern peoples will be enabled to acquaint themselves with the

sciences of the West, and in turn the Western nations will become familiar with the thoughts and ideas of the East, thereby improving the condition of both. In short, with the establishment of this International Language the world of mankind will become an-

other world and extraordinary will be the progress. It is our hope, then, that the language Esperanto will soon spread throughout the whole world, in order that all people may be able to live together in the spirit of friendship and love.

ADDRESS DELIVERED IN PARIS

From Persian notes; translated by Mirza Ahmad Sohrab

ABDUL-BAHA addressed the Paris Esperanto group February 12th, at a banquet which was tended him at the Hotel Modern, in that city. M. Bourlet, President of the Paris Esperanto Society, introduced Abdul-Baha briefly, stating that one of the revealed principles of this great Peace Prophet's world religion was the establishment of a universal language.

There was a deep silence as Abdul-Baha rose majestically. His remarks were punctuated by cheers and applause as he walked up and down the banquet hall, stopping to emphasize with frequent gesture. He spoke in Persian, M. Hippolyte Dreyfus-Barney of Paris interpreting into French. Here and there one noted that the French translation was undergoing still further interpretation by Esperantists who had neighbors that did not understand French but knew Esperanto: the occasion itself offering a noteworthy argument for the great necessity of a universal tongue.

ADDRESS BY ABDUL-BAHA.

In the material world of existence, human undertakings are divided into two kinds—universal and specific. The result of every universal effort is infinite and the outcome of every specific effort is finite.

In this age, those human problems which create a general interest are universal; their results are likewise universal, for humanity has become interdependent. The international laws of today are of vast importance since international politics are bringing nations nearer to one another. It is a general axiom that in the world of human endeavor, every universal affair commands attention and its results and benefits are limitless. Therefore let us say that every universal cause is divine and every specific matter is human. The universal light for this planet is from the sun and the special light here tonight, which is electric, illumines this banquet hall through the invention of man. In like manner the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the

Sun of Reality, and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from among the peoples of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellowmen.

The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences and to teach them in turn depends upon language and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

No doubt you are aware that in the past ages a common language shared by various nations created a spirit of solidarity among them. For instance, 1,300 years ago, there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Bagdad and along the River Mesopotamia. There existed among these peoples rank hatred, but as they were gradually brought nearer through common protection and common interests, the Arabic language grew to be the means of intercommunication, and they became as one nation. They all speak the Arabic language to this day. In Syria if you ask any one of them he will say, "I am an Arab," though in reality he is not—some are Greeks, others Jews, etc.

We say "This man is a German, the other an Italian, a Frenchman, an Englishman," etc. All belong to the great human family, yet language is the barrier between them. The greatest working basis for bringing about unity and harmony among the nations is the teaching of a universal tongue. Writing on this subject, 50 years ago, His Holiness BAHÁ'O'LLAH said that complete union between the various sections of the world would be an unrealized dream as long as an international language was not established.

Misunderstandings keep people from mutual association and these misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this.

The people of the Orient are not fully informed of the events in the West and the West cannot put itself into sympathetic touch with the East. Their thoughts are closed in a casket—the universal language will be the master key to open it. Western books will be translated into that language and the Easterner will be informed of the contents; likewise Eastern lore will become the property of the West. Thus also will those misunderstandings which exist between the different religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife and it is impossible to remove them without a language in common.

I am an Oriental and on this account I am shut out from your thoughts and you likewise from mine. A mutual language will become the mightiest means of universal progress toward the union of the East and West. It will make the earth one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world of humanity and make the earth a universal commonwealth. It will be the cause of love between the children of men and create good fellowship between the various creeds.

Praise be to God, that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort for in this matter he has served his fellowmen well. He has constructed a language which will bestow divine benefits on all peoples. With un-

tiring efforts and self-sacrifice on the part of its devotees it gives promise of universal acceptance. Therefore everyone of us must study this language and make every effort to spread it so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the business of the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in the schools, one the native tongue, the other the international auxiliary language. Consider today how difficult is human communication. One may study 50 languages and yet travel through a country and still be at a loss. I, myself, know several of the Oriental languages, but know no Western tongue. Had this universal language pervaded the globe, I should have studied it and you would have been directly informed of my thoughts and I of yours and a special friendship would have been established between us.

Please send some teachers to Persia, if you can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.

I hope that it will be promulgated very rapidly—then the world of humanity will find eternal peace; all the nations will associate with one another like mothers and sisters, fathers and brothers, and each individual member of the body politic will be fully informed of the thoughts of all.

I am extremely grateful to you and thank you for these lofty aims, for you have gathered at this banquet to further this language. Your hope is to render a mighty service to the world of humanity and for this great aim I congratulate you from the depths of my heart.

SOUL, MIND AND SPIRIT

Talk given by Abdul-Baha, January 30, 1913, at 30 rue St. Didier, Paris

From Persian notes; translated by Mirza Ahmad Sohrab

ONE of the ladies present has asked me to speak on the subject of soul, mind and spirit. She desires an explanation of these terms.

The terminology of ancient philosophers differs from that of our time. In later ages certain terms have developed through which we see these subjects in a different light. According to some ancient philosophers, the words soul, mind and spirit imply the underlying principles of life, expressing the various

phases of the one absolute reality. They were different names for the operations of one essence. For instance, we say a man sees, hears and speaks—seeing, hearing and speaking are the different performances of the same power which animates man. Different schools of thought have given different names to the various operations of the one essence. For instance, when some speak of the emotions of consciousness they call it soul; when they express the discovering power of man they call

it mind, and when they refer to the animating essence of the world of creation, they call it spirit.

The differentiation which we make of these subjects is as follows: By soul we mean that power which is the mover of this physical body which is entirely under its control and lives in accordance with its dictates. The soul that lives in the material world is dark for in the material world there is aggression, struggle, greed, vice and transgression. If the soul remains in this station, and moves along these paths it will receive no uplift, but if it becomes the recipient of the world of mind, its darkness will be transformed into light; its tyranny into justice, its ignorance into wisdom and its aggression into loving kindness. There will be no more struggle for existence and man will become free from egotism. He will be released from the material world and become the embodiment of justice, the personification of the virtues. He will become a sanctified soul and be the means of the illumination of the world of humanity and an honor to human kind. He will confer life upon the children of men so that all nations will attain to the station of perfection. To such a person we may apply the name of "a holy soul."

The soul in itself cannot unravel the mys-

teries; but the mind is superior to the soul. The mind is a power whereby man can investigate the reality of every object. It unfolds to his vision the secrets of existence and leads him on and on to the station of divine sublimity. It frees man from the fetters of self and causes him to ascend to the pure heaven of sanctity.

The third power of man is the power of the Spirit. It is an emanation from the Divine Bestower. It is the effulgence of the Sun of Reality, the radiation of the celestial world. In short it is the essence of the Spirit of Faith of which His Holiness Christ speaks when He says, "Those that are born of the flesh are flesh and those that are born of the spirit are spirit." The spirit is the axis around which the eternal life revolves. It is conducive to everlasting glory; it is the cause of the exultation of the world of humanity. Again His Holiness Christ says, "Whosoever has not received a portion of the spirit is as dead. Let the dead bury their dead." In another place Christ says, "You must be baptized with the spirit." This Spirit is the life of the world of humanity; the cause of eternal illumination. It inspires man to attain to the virtues and perfections of the divine world.

May each one of you become the recipient of the Spirit. This is my hope.

INDIVIDUALITY AND PERSONALITY

Address by Abdul-Baha, February 14, 1913, at 30 rue St. Didier, Paris

From Persian notes; translated by Mirza Ahmad Sohrab

TODAY one of those present asked a question on personality. From what source does it come? What are its attributes? What are its characteristic features or aspects?

Personality is one of two kinds. One is the natural or God-given personality which the Western thinkers call individuality. Individuality is the inner aspect of man which is not subject to change.

The second is personality. Personality is the acquired virtues and perfections, with which man is adorned.

When the individuality of man, i. e., his God-given natural virtues, is adorned with acquired virtues and perfections then we have character. When the infinite effulgences of God are revealed in the individual, then divine perfections which are invisible in all creation will become manifest in him.

For instance, one man is the manifestor of knowledge, i. e., divine knowledge is revealed

to him. Another man is the dawning place of power, a third is wealthy, another is generous. Again a person is faithful, and another with whom you come in touch, is merciful. All these attributes are God-given and natural in man.

These are the manifestations of the unchangeable individuality. All of them are praiseworthy, because they are divine in origin. All these qualifications are created by God, they are loved by every one, for they are the significances of His names and attributes. The rays of His names and attributes have illumined the very essence of these qualifications.

As regards the personality which is the result of acquired virtues, that is also good. For instance, this mirror had once an individuality of rock. The rock going through the processes of purification, has reached to its present status of transparency. Now the rock in its original state was praiseworthy,

but having acquired the second state, which is personality, it has become a mirror. In the beginning it was a piece of black stone, now it has become a pure looking-glass.

Therefore you can easily see that the personality or the acquired virtue has become the means of the appearance of greater perfections, which perfections are clearly visible in the mirror.

The rock was endowed by God with a distinct individuality. It acquired personality through the process of education. The individuality of all people is laudable, for everything God creates is based upon divine wisdom. In the creation of God there is no defect. However, personality has no element of permanence in it, it is a shifting, changeable quality in man which can be turned either way.

For instance, when man is the manifestor of virtues it strengthens the individuality, and suffers his hidden forces to come into active play. But if he acquires defects the beauty and simplicity of the individuality will be lost, and its God-given qualities will be stifled in the foul atmosphere of these imperfections. It is self-evidently manifest that every human being created by God is original; that is, those heavenly attributes which are the distinguishing features of the individuality are created by God and deposited in man.

But if later on the personality acquires sciences, he will become a wise man. If he is engaged in praise-worthy deeds he will be appreciated. If he strives in the study of knowledges he will become perfect. If, on the contrary, he runs after blameworthy vices he will be adorned with exactly the same attributes.

For instance, God has created man to be just; if he does not practice justice, he has gone against the attributes of his individuality. God has created man to be merciful, but he becomes a tyrant. God has created man to be kind to all the children of men; on the contrary he is inimical and hateful. God has created man to confer life, but he becomes conducive to the destruction of life.

All of these are the perversions of the characteristics of the individuality and they are blameworthy, and disliked by all.

Personality is obtained through the effort of man, and through training and education. If a fruitless tree comes under the influence of a wise gardener, through the process of training it becomes fruitful.

If a piece of rock comes under the hand

of a sculptor it will become a beautiful piece of statuary. The ruined places are built up by captains of industry. The ignorant children learn the secrets of phenomena under the tutorship of a wise teacher. The crooked branch becomes straight through the influence of the gardener.

Consequently it is evident that we have two modes for the expression of life—Individuality and Personality.

The former is the handiwork of God and the latter that of man. In short, the personality of some people is illumined, that of others is dark—the personality of some is the manifestation of divine justice, while that of others is the embodiment of infinite tyranny. The personality of some is guidance, while that of others is error. That which was hidden in the capability of these souls has been manifest. For instance, when you sow a seed, that which is hidden in the reality of that seed will become revealed and unfolded—the trunk, the branches, the leaves and the blossoms and the fruits which are in the seed as potentialities.

When pupils are being trained under the tutorship of a teacher, education will bring out what is hidden in their beings.

The clouds pour down, the sun shines, and all that which was hidden in the bosom of the earth will come forth.

Therefore the personality of man is developed through education, while the individuality, which is divine and heavenly, is praise-worthy in origin.

God has created poison and has shown that it is harmful to man. On the other hand sweet things are created by Him and are enjoyed by man. Thus it is in the nature of man to be harmed by poison, and to find enjoyment in sweets; but he changes his nature to such an extent that he takes poison, such as opium and arsenic in the form of a drug, and he accustoms himself to it to such an extent that if he does not receive it he may die.

Therefore man is capable of subjecting his individuality to such a degree that poison which was the means of death, becomes the means of life. His nature becomes so degraded and his individuality so distorted that he will long for the poison if it is not given to him in time.

What is the cause of the change in the individuality? It is the acquirement of evil habits.

God benignly endows man with an individuality which enjoys the sweet and shuns

the poison, but man through evil habits changes the creation of God, and transforms the divine illumination into satanic darkness.

So long as man is a captive of nature, submerged in the sea of materialism, pursuing the dictates of self and desire, he is vanquished and defeated. This passionate ego takes the reins from his hands, and changes him into an animal. He will fall so low that he will be unable to judge good from evil. He will not be able to distinguish light from darkness,

neither will he be able to behold the angelic attributes.

Therefore this acquired individuality which is the result of evil customs becomes the dominant note of his life.

I hope that all of you may be freed from these dangers, delivered from the world of nature, enter into the realm of light, and become divine, radiant, merciful, God-like and confirmed.

THE PATHWAY OF THE DISCIPLES OF CHRIST

Talk given by Abdul-Baha, June 11, 1912, at 309 West 78th Street, New York City

Interpreted by Dr. Ameen U. Fareed

[After instructions upon certain matters, Abdul-Baha continued:]

THE essence of the intention is that I wish you to pray for me and I will pray for you. The pathway we shall walk together is the pathway of the disciples of Christ. After the departure of His Holiness to the Supreme Paradise, the disciples who had followed His teachings met together in consultation upon the summit of a mountain near Jaffa. Such a consultation was never before held. They said to each other, "His Holiness Jesus Christ has been crucified. He offered His life in this way, gave up His rest and comfort, forfeited His happiness, renounced His possessions, family and life, and quaffed the chalice of martyrdom. He educated us in order that we might arise after Him in His Cause. He sacrificed His life that the oil in the lamps of our souls might become ignited and His Light shine forth from them. He suffered on the cross that we may irrigate the tree of His planting. He consented to a cruel death in order that the seed of His sowing might be cultivated and preserved by us. Now must we be loyal to His Holiness. If we wish to be loyal we must arise to carry out the duties of loyalty. Otherwise each of us will continue to seek after his own livelihood, rest and comfort; each, like other people, find repose, enjoy a family, have a household, provide food and strive to gain glory and power. Shall we do this?" All said, "No! We must be loyal and faithful to His Holiness Jesus Christ. Therefore with our worldly attachments we cannot attend to His service in a true spirit of severance. We must either be occupied with ourselves or engaged in His service. This Cause is a very great Cause; a Cause that is weighty and important, not light and trivial;

a Cause that is not easy to carry and serve. First, to be severed and free from all other occupation we must give up and relinquish our family ties and that which pertains thereto. Because the management of a household and family is a hindrance to service. God has not created two hearts for man, one for living in the world and one for service in His Cause. Therefore either must we be occupied with our own service and affairs or with service to Christ. Is not this the ultimate arrangement? Yes! it is the ultimate arrangement! He who is tied to a family, let him then arrange to leave it; he who is not should not take a wife and the duties of a family; then will he be free, severed and without burden or hindrance in the service of God. Is this right? Is this the ultimate arrangement? Are we united upon this? Yes! Second, in the pathway of Christ there is strife, persecution, blame, imprisonment, banishment, suffering and many other burdens which we must accept. Have we accepted them? Yes! we have assuredly! Third, we must go among the peoples of the world, proclaiming the glad tidings of the Kingdom of God, spreading the fragrances of Christ, summoning them to the Sun of Reality in order that this dark world shall become illumined. Is this the ultimate arrangement? Yes!"

Then they took an oath and covenant among themselves, embraced each other and descended from the mountain, some going to the Eastward, some to the West, North and South. So they were scattered. Some became traceless, as it is not known where they traveled or where they died. It is said some died in India.

The reality of the condition is this: We must be loyal to the Threshold of the Blessed Beauty and be willing to give our lives for

Him. We must sacrifice our comfort for Him; sacrifice all our conditions in the pathway of His service. If we do this, our service will be productive of great results. Otherwise God will raise up souls to do this work in our stead. Our purpose is that we shall arise in His Cause—not fettered by world conditions, not burdened by weight of material responsibilities. We must draw our thread from one direction whether it come or not. There are many threads; the right one will come to us. [Refers to seeking the right thread by which to unravel a skein.]

Now therefore I will pray for you and you must pray for me, "O BAHÁ'O'LLAH! This is

Abdul-Baha! Confirm Abdul-Baha in Thy Threshold! Strengthen him in loyalty to Thee! Make him self-sacrificing! Make him homeless, and without rest! Fill his heart with Thy love, so he will forget all else save Thee,—seeking no other comfort, grace, health or life, and sacrificing all for Thee!"

Pray in this manner for me and I will pray so for you.

Admonish the Friends so they will not backbite and criticise, voicing the mistakes and sins of others. Have a sin-covering eye. As soon as you see a trace of the Love of BAHÁ'O'LLAH in a soul, revere that soul under all conditions.

ANNOUNCEMENTS

CABLEGRAM:

April 2—"With joy and happiness reached Stuttgart." ABBAS.

"A HISTORY OF THE BAHAI MOVEMENT" IN ESPERANTO:

In connection with the Addresses of Abdul-Baha to the Esperantists of Edinburgh and Paris, published in this issue of the STAR OF THE WEST, the Bahai friends will be interested in knowing that the booklet by Mr. Sydney Sprague, "A History of the Bahai Movement," has been translated and published in Esperanto. It is sold at 12 cents. Copies of it and other Esperanto text books can be obtained from The Esperanto Association of North America, Central Office, Maryland Building, Washington, D. C.

PHOTOGRAPHS OF ABDUL-BAHA:

Photographs of an oil painting of Abdul-Baha made by Miss Juliet Thompson, a well-known portrait artist and Bahai, may be had from her by addressing 48 W. 10th Street, New York City.

The photograph of Abdul-Baha in tent on Mashrak-el-Azkar site, published in last issue of the STAR OF THE WEST, was taken by Mr. William Wragg, Chicago.

The photograph of Abdul-Baha, printed in No. 18 issue, Vol. III, STAR OF THE WEST, was taken in Minneapolis and not in St. Paul, Minn.

THE COMING CONVENTION:

To the Bahai Assemblies and Delegates—We are pleased to inform you that the New York Assembly has about completed its plans for the coming Convention to be held in their city.

RECEPTION COMMITTEE

Chairman, Mrs. Alice I. Breed, 568 W. 149th Street.

Corresponding Secretary, Mrs. Chas. L. Lincoln, 2823 Clarendon Road, Flatbush, Brooklyn.

Headquarters at the home of Mr. and Mrs. Edward B. Kinney, 780 West End Avenue.

PROGRAM.

Reception for all the delegates and friends, Saturday, April 26th, 3:30 p. m., at the home of Mrs. Florin Krug, 830 Park Avenue.

On other evenings, Receptions will be held at the homes of friends. These will be announced in New York, after the Convention has been opened.

Convention will open with the Feast of the Rizwan to be held at Columbia University Commons, the evening of April 26th, 1913, and on Sunday afternoon, April 27th, 3:30 p. m., a large meeting will be held at Berkeley Lyceum, 19 West 44th Street.

Business Sessions to be held in the French Ionic rooms, Masonic Temple, 23rd and 6th Avenues, on Monday and Tuesday, April 28th and 29th.

First Session begins Monday, April 28th, at 10 a. m.

Hoping the foregoing may be of assistance to you, we remain

Yours in service,

EXECUTIVE COMMITTEE OF
BAHAI TEMPLE UNITY.

Bernard M. Jacobsen, Secretary.

PERSIAN SECTION:

Our Persian section this issue contains: (1) Tablet from Abdul-Baha to the editor of *The Asiatic Quarterly Review*, London; (2) Abdul-Baha's Address to the Esperantists of Edinburgh; (3) recent Tablet from Abdul-Baha to Mr. Charles Mason Remey, Washington, D. C.; (4) fifth annual Bahai Convention to be held in New York City; (5) New Year's congratulations from the Bahais in England; (6) news from Europe and Orient—Paris, France; Stuttgart, Germany, and Hamadan, Persia; (7) announcement of Album of Views of the Holy Land where BAHÁ'O'LLAH and Abdul-Baha lived and visited.

The Editors.

تَبَرُّكُ نَامَةِ

از لندن به شیكاغو از راه جریده مبارک نجم باختر

این عبد از طرف خود و جمیع احبای الهی و ائمه
رحمن انگلستان این عید مبارک و نوروز
فیروز را بر جمیع احبای شرق و غرب کور
و اناقا و قاریین محترمین جریده مبارک از صمیم
قلب تبریک میگویم خادم جمیع احبای الهی
عبد فانی
لطف الله حکیم

نجم باختر

احبای شیكاغو جمیعاً در خانه مسکونین ترو
از برای عید نوروز جمع شده اند و بکمال انزعاج
و اشتغال مناجات خوانند و بذكر خیر جمیع احبای
شرق و غرب مشغول گشته و بعد از صرف شیرینی
و مطببات بلانزایت سرور و اشتغال و انجذاب مجلس
منصرف شده

۶
امید هستند مدتی تا اینکه متعلق باحیات و نونهالان
بوسن الله در اینجا مشغول تحصیل علم و فزون یافته هستند در کمال
خوشی و اذیت و فقط نقداً محتاج بیک نفر معلم کامل و فاضل است
و اگر ممکن شود در آن صفحات معلم فرانسه دان کاملاً که اولاً بعض
خدمت باس و بتواند که در راه به چهره توان یا جزئی زیاده را کفایت فرم
شود و خلاصاً لوجه الله مسافرت باین و از ناچار اسباب ترافین
نونهالان بوسن الله کرد و میدانید که چون این تدبیر
نقطه مقابل شدن است ایالتی را اگر چیزی که داشته
باشد شاگردان رجوع به دست آنها خواهند نمود
امیدوارم که در این خصوص بذل مرحمتی فرموده بفرمود
بفرمایید شاید شخصی فراهم شود

نجم باختر . همیشه امید دارم که همچین اخبار خوش
از جمیع بلاد شرق بیاید . در امریکا فرانسه دانان
بسیار کم است بلکه هیچ نیست و از احبای پاریس
یاد خود شرق لابد که یک نفر معلم پیدا می شود
و این فرصت را غنیمت می شمارد زیرا از برای جمیع احبای
علم و تعلیم حیات ابدی است .

اخبار احوالات

این پاریس تاریخ ۱۸ ماچ ۱۹۱۳ آقامیر احمد میران نوشتند
الحمد لله صحت مبارک و خوشی است . فرزند اصبه مبارک روحاً و
و آقامیر اجلال (و رضوانه خاتمه) وارد پاریس خواهند
امروز حضرت میرزا آقا میرزا علی خان سپهر حضرت اید با اسیلا
بجهت استقبال و رهبری فرستادند .
صورت تلکراف
استوکارت ۲ آوریل شیكاغو . بغدادی . با فرج و سرور و شادمانی و سیرت
از همدان تاریخ ۱۱ اکتوبر ۱۹۱۳ جانی آقامیری کلپی نوشتند
از اوضاع امری این سامان استفسار فرمایند الله الحمد لله که خوشی است
و روز بروز ترقی و علو و ترقی و انتشار انوار الهی شده و محافل و
جالسین آن منعقد و برقرار است و کل استعداد و نبوغ با مشغول انجام خواهد

چاپ

چاپ مجموعه رسوم و عکسهای ساحت اقدس
یعنی روضه مبارکه و مدینه عکا و باغ رضوان
و کوه کرم و سجن و قصر و مسافر خانه بهیج و جمیع
نقاط اراضی مقدسه که بقدر مبارک جمال
مبارک حضرت بهاء الله و مرکز مشایق حضرت
عبد البهاء مشرق گشته در این ایام چاپ
شده هر کس بخواهد از این اوراق بطبع
قیمت هر یک مجموعه با عکس مبارک حضرت
عبد البهاء در الوریج و بدون عکس
یک دلار است .

ای "مرحوم ابن عربی" فی الحقیقه این ذات پاک
از روزی که مؤمن شد تا بحال همیشه فکرتش
و غفلتش و قلبش و روحش در خدمت ایلج
مبارک بوده و هست. الحمد لله در این
ظهور اعظم از تابدات جمال قدم حضرت پیر الله
و قوه عهد مرکز میثاق حضرت عبدالهء الهی
بسیار هستند در جمیع جهات که نهایت انانیت
خدمت امر الله و ان ترویج صلح و سلام و رفع
علم و وحدت عالم انسانی و نصرت عمره الهی
و این نفوس در جمیع شئون موفقتند و آثار
اعمال و نتائج افعالشان واضح و مشهور و بچهار
میرمایند "اَنَا نَصْرُ مَنْ قَامَ عَلٰی خِدْمَةِ الْاَلَمِ
يَخْرُجُ مِنَ الْمَلَأِ الْاَعْلٰی وَ قَبْلُ مِنَ الْمَلَأِ الْاَعْلٰی"

انجم باختر

در ۲۶ این ماه (آپریل) پنجم انجمن عمومی نمایندگان
مجلس بهائی امیرک برای ساختن مشرف
الاکار شیکاگو امسال بحسب الامر در شهر
غیر از شیکاگو باید منعقد شود لهذا کمیته اجرائی
قرار دادند که در شهر نیویورک جمع خواهند
شد و از وحدت بشر و مسائل متعلقه بر این
معبود عمومی و توابع آن صحبت خواهند نمود
این انجمن چهار روز جلسه هایش طول
خواهد کشید و معونات همه دیگر را هم
اجراء خدمات امری و استحکام روابط اتحاد
و اتفاق و تشویق و تحریض خواهند نمود
چون این اجتماع عظیم در ایام عید سعید
مبارک خواهد واقع می شود لهذا سرور
و انجذاب یاران الهی بیشتر خواهند شد.

تو است عبدالهء اسرار با نگویند او را است اگر
جمیع لذات جسمانی جمع شود بخاطر عبدالهء الهی
خطر نماید که راحت و لذتی در جهان هست
و لی چون نفعه مشکبازی از گلشن قلوب یارک
بمشامیر سد چنان فرجی دست دهد که بی
اختیار بشکری از جمال مبارک پر خازد که چنین
بندگانی تربیت فرموده است باین از نام شما
بی نهایت سرور و این فکر شما بسیار موافق
امید و امر که یک اهتزاز جدیدی در قلوب احباب
حاصل گردد و ثبوت و استقامتی عظیم حصول
یابد و سبب هدایت دیگران شود پس با قوتی
رحمانی و غمزه دارا در آسمانی و لسانی ناطق و
قلبی سرشار از محبت الله الواح را بدست گیرد
جمیع دریاها سفر کن حتی جزایر هونلولو در
جمیع شهرهای امیرک سفر نما و جمیع را شربت
بر میثاق بخوان و جمیع را از باد میثاق سست
کن و بنشر نجات الله دلالت نما فریاد -
یا بهاء الاهی - بلند کن و نغمه -
یا علی الاعلی - بزن و یاران را بیدار
کن که انحنای غریب بیان آید شاید نفوس
نظاره ثبات و باطن مذذیب با فضیلت روح
نایا را نواز میثاق الهی ست کند بیدار شایان
بمجرد اثر نقض کماره گیرند شب و روز بگویند
تا انوار ملکوت ابروی جهان گیر گردد و ظلمات
ضلالت بکلی نایل شود

جمیع را تحت ابعاد الهی ابداع دار علی الخصوص امر الله
سپار سنز و امر الله سر یکمین و امر الله سر هنز
و امر الله سر هنی و سایر اجای الهی و اما و صر
و علیک البهاء الاهی عبد البهاء عباس
انجم باختر: - آخرین مستریمی صد هزار

این استعداد داشت در قرون ماضیه فی الحقیقه
بجای نیامد و ممکن نبود زیرا اسباب عاشرت و ذهاب
و ایاب اینگونه فراهم نبود حال و سادۀ نقلیه و ارتباطی
از هرگونه بسیار لهذا ترویج لسان واحد در جمیع ملل
ممکن حضرت بهاء الله پنجاه سال پیش کتاب
اقدس را مرقوم فرمود از جمله تعالیم الهیه در
آن کتاب اقدس اینست که باید یک لسان عمومی
ایجاد شود و در جمیع مدارس تعلیم گردد و فوائد
آن چنین و چنان حال الحمد لله لسان اسپران
اختراع شده لهذا من میگویم که جمیع بهائیان شرق
فحص کنند عنقرب در شرق انتشار خواهد
یافت و خواهش دارم نهایت (اهتمام)
در تحصیل و ترویج آن بنمایند زیرا یونیکم انبیاء
بیان کردند یوم وحدت علماء انسانی است
که گرگ و میش از یک چشمه بنوشند شیر و آهو
در یک چراگاه بچرند یعنی امر مختلف با هم الفت
نمایند ادیان متضاد متحد شوند و الا گرگ
و میش هرگز با هم بچرند میش همیشه غذای
گرگ بود اگر گرگ ندرد و نخورد بمیرد پس
مقصود نفوس مختلفه و مذاهب و اجناس متفرقه است
که با هم الفت نمایند و متحد شوند امروز آن
روز است پس هر چه بابت اتحاد است خوب است
و نافع و اعظم و سید وحدت لسان است که عالم
انسان را عالم واحد کند سو تفاهم
ادیان را از انل نماید شرق و غرب را دست
آغوش یکدیگر دهد وحدت لسان عالم
انسانی را یک عالم کند وحدت لسان او را
بعمده را وطن واحد نماید و قطعات خمس
را قطع واحد زیر لسان یکدیگر را میدانند
این سبب میشود که نادانی از میان میرود هر

طفاً باین سبب تحصیل علوم میکند و محتاج بدو
لسان و پس یکی لسان وطنی یکی لسان عمومی
ممکن بجائی رسید که لسان وطنی هم احتیاج
نماند دیگر چه موهبتی اعظم از اینست و چه
سراحتی برای انسان بهتر از این عالم انشاجت
میشود چنانچه میگویند لسان اهل جنت لسان
واحد است عالم اسبوت آیین مکتوبت گوی که کتب
بسیار شود اختراعات ترابید نماید ضایع ترقی
کند فلاح ترقی یابد زیرا ملل از یک دیگر بی
خبر نمانند چون لسان واحد است شرف
از فیوضات غرب است فاضیه کند غرب را از انوار
شرق نور شود خلاصه باین سبب عالم
انسانی عالم یکپارچه شود ترقیات فوق العاده حاصل
گردد یک مملکت و قبیله یکدیگر را ندانند چه
قدس مشقت دارند و اگر بدانند چه قدم
سهولت حاصل می یابند لهذا امید دارم این
لسان اسپران بزودی تعمیم و در جمیع عالم
انتشار یابد تا کل در نهایت الفت و یگانگی
زندگی نمایند

لَوْحٌ مِّبَارَكٌ

این لوح ایست که در این ایام از قلم حضرت عبد
باقیار مستر چارلز ماسون ربی نازل شده است

و نکتن جناب تهریری علیه بهاء الله
هو الله

ای جوان نورانی عزیز روحانی من نامه تو رسید
و از قرأتش چنان مستغرق شدم که وصف نتوانم
زیر ادلیل بر علو فطرت و قوت همت و خلوص نیت

لش اسپرانتو بود و این سبب هر و عمومیست چرا که هر
چیز در عالم انسانی سبب اختلا شود مفید است و هر چه
سبب اختلاف و تفریق مضرات این قرن و قرن نوزدهم
اکتشافات بسیار است اختراعاتش بسیار و شرفها
بسیار و بسبب این آثار از سایر قرون ممتاز و اعظم
مشروع این قرن وحدت عالم انسانی است و همچنین
وحدت لش سبب الفت بین قلوب است سبب حصول
اتحاد است سبب زوال سوت فاهم است سبب
ظهور حقیقت است سبب محبت جمیع بشر است
و سبب تفهیم و تفهیم است که اهرم امور در عالم انسانی است
هر فردی از افراد بشر بجهت وحدت لش میتواند
بر انکاء عموم بشر اطلاع یابد بسبب وحدت لش انشا
میتواند با سایر قرون ماضیه مطلع شود و بکمال سهولت
تفصیل علوم و فنون موجود کند زیرا در هر دره شرق
و غرب اهالی باید چند سال زحمت بکشند تا تفصیل السن
نمایند تا مباحثه بعمل کنند مثلاً شخصی از اهل هند یا
ایران و ترکستان و عربستان بخواهد تفصیل فن طب
نماید باید اول چهار سال تفصیل لش انگلیسی کند
تا مباحثه تفصیل طب نماید ککن لسان عمومی داشته
باشد در صغر سن آن لسان را تفصیل کند بعد
بهر مملکتی رود بدو تفصیل علوم مشغول شود
و امروز اگر نفی ده زبان داشته باشد باز محتاج
لش دیگر است اما اگر لسان عمومی باشد چه قدر
آسان میشود فی الحقیقه نصف حیات بشر
باید تفصیل لسان صرف شود هر کس بخواهد
در یکی از قطعات عالم سفر کند باید ده لسان
بداند تا بتواند با عموم معاشرت کند و تفصیل
لسان یک عمری خواهد اما یک لسان عمومی
انسان را از همه این مشقتها راحت میکند خلاص
تفهیم و تفهیم منوط بلش و احداست باید تلمیذ معلم

وحدت لسانی داشته باشند تا تفهیم و تفهیم حاصل شود
چه که در عالم انسان امری اعظم از تفهیم و تفهیم نیست
تربیت صحیح منوط بتفهیم و تفهیم است تعلیم علوم منوط
باینست و این است سبب تحصیل معارف عمومی و باین
نسب انسان از هر امری واقف شود پس اگر وحدت
لش باشد جمیع افراد بشر با سانی یکدیگر تفهیم نمایند
حکایت کنند که دو نفر دوست بودند که لش
یکدیگر را نمیدانستند یکی بیمار شد دیگری بقیاد
اورفت رفیق از مرض پرسید باشاء که چه
طوری جواب داد مردم ولی رفیق چنین
فهمید که میگوید بهترم گفت الحمد لله باز
باشاء پرسید چه خوردی جواب داد زهر
گفت شفای عاجل است باز پرسید حکیم تو
کیست جواب داد عن رائیل گفت قدش مبارک
است شخص ثالث که زبان هر دو را میدانست
بر رفیق گفت میدانی چه جواب میدهی گفت
چون من چنین گمان کردم که میگوید بهترم
گفتم الحمد لله میگوید فلان دو اخوردم گفتم
شفای عاجل است میگوید حکیم من فلان کس
است لهذا گفتم قدش مبارک است بعد
چون فهمید بعکس جواب داد خیر عذرون
شد و این حکایت را نوع دیگر شتری بیان
میکند مقصد یکیست خلاص هر چه چیز
بهر از تفهیم و تفهیم نیست و هیچ چیز از عدم
تفهیم و تفهیم بدتر نیست هر کس گیر کرد میداند
چگونه انسان تحقیر میماند هیچ نمیداند چه بکند
از هر چیز باز میماند اما چون وحدت لش حاصل
شود همه مشکلات حل گردد الحمد لله
لسان اسپرانتو پیدا شد و این از خصائص این
قرن و از اعظم مشروعات است تا بحال عالم انشا

هزار افسوس که هنوز خیرین بشر تعصبات جاهلیه و منافات طبیعیّه و خصومت و عداوت در نهایت متانت است و جمیع این ضررها از آن است که مذنب الهیه بکل ان میان فتر و تعالیم انبیاء فرشت گرجین مثل انصاف تورات است که جمیع بشر خلق خوانند و در ظلال لطافت پر و پرگار نه خلق شیطان نصر انجیل است که اقتبال الهی بر طبع و فاضلی بر یق انداخته و در قرآن میفرماید **كَلَّا تَرَىٰ فِي خَلْقِ الْإِنسَانِ مِن تَفَاقُتٍ** این است اساس مظاهر الهیه و لی هزار افسوس که سوء تفاهم بکل بنیان انبیا بر انداخته لهذا جبرین که باید سبب محبت و الفت باشد و مؤسس عالم انسانی گردد سبب بغض و عداوت گردین! شش هزار سال است که در بین بشر خونریزی و در ندرگی است که از خصائص عالم حیوانی است و بظواهر نام تعصب دینی و تعصب جنسی و تعصب نژادند و تیشه بر تیشه عالم انسانی میزنند صد هزار افسوس!

باری من در جمیع ممالک غرب سیاحت نمودم و در جمیع مجامع و کناش عظمی بموجب تعالیم حضرت بهاء الله اعلان وحدت عالم انسانی نمودم و ترویج صلح عمومی کردم نعم زمان جمیع را بملکوت الهی دعوت نمودم که الحمد لله شمس حقیقت از افق شرق در نهایت بلعان اشراق نمود و بر جمیع آفاق پرتوانداخته پرتوا و تعالیم آسمانی است و ان اعلان وحدت عالم انسانی است و ترویج صلح عمومی و تخری حقیقت و تأسیس الفت و محبت بقوه دیانت و تطبیق علم و عقل و دین و ترک تعصب دینی و جنسی و نژادی و سیاسی و تعلیم معارف عمومی و تحکیم محکمات کبرای عظمی که حل مشکلات مسائل مختلفه بین دولتی و بین المللی نماید و تربیت عموم اناث نظیر جهان در جمیع فضائل

انسانی و حل مسائل اقتصادی و تأسیس انسان عمومی و امثال ذلك تا عالم انسانی از ظلمت ضلالت نجات یابد و بمطلع انوار هدایت رسد و بنگلی این نزاع و جدال و خصومت و عداوت در بین بشر از بنیان بر افتد و سوء تفاهمی که بین ادیان است زائل گردد زیرا اساس ادیان الهی یکی است و ان وحدت عالم انسانی است

الحمد لله در امریکای گوش های باز یافتیم و نوی همدار و همراز جبرین که مقاصدان نفوس الفاء الفت بین جمیع بشر است و نهایت آنز و ترقیات فوق العاده عالم انسانی و همچنین در لندن نفوس مبارکی را ملاقات کردم که بجان و دلخواه الفاء محبت و الفت در بین بشر میگوشتند امیدم چنان است که روز بروز این افکار عالم انتشار یابد و این مقاصد خیریه جلوه نماید تا جمیع ملل عالم مظاهر سنو حیات رحمانیه گردند و همه بین ادیان و اقوام نزاع و جدالی نماند این است عزت ابدیه این است سعادت سرشیره این است جنت عالم انسانی

زبان اسپرانته وحدت
خطابه مبارکه در مجلس اسپرانتوئیتهای اجزین برگ (کاتلند) بعد از اوصاف رئیس مجلس و سایر پروفترها و مسترها در ذکر حضرت عبدالبهاء ۹ جنوری سنه ۱۹۱۳ - فرمودند: —

اذا حسنا وجدنا سترها خیل ممنوم فی الحقیقه آنچه فرمودند ستایش خرد ایشان است زیرا دلیل بر احسانا فاضلانه بود دلیل بر علوهت و انتشار

| | | |
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| سالی دوازده قران مالا جلال ۷ | | قیمت اشتراك آوریل ۹ |

این مجله بر حسب تاریخ بهائی هر نو زده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگونی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد کرد

لوح غراء

لوح غراء بجهت مدیر مجله شرقی لندن :
"The Asiatic Quarterly Review"
از فرم مبارک حضرت عبدالبهاء نازل شده

مدیر مجله شرقی لندن

دوست محترم من نامه شما رسید از ان روابط روحانی که منبعث از جان و وجدان بود نهایت سرور حاصل شد در این سفر هر چند مشهور و واضح گسردید که عالم غرب در مذمت مادیه ترقیات فوق العاده نموده ولی مذمت الهیه نزدیک است که یکی فراموش شود زیرا جمیع افکار در عالم طبیعت غرق گردیده هر چه هست جلوه جهان طبیعت است نه جلوه الهی و چون در عالم طبیعت نقائص بسیار لهذا انوار مدنیت الهیه پنهان و طبیعت حکمران شده است در عالم طبیعت قوه اعظم متنازع در بقا است و این متنازع در بقا مبداء منشأ جمیع مشکلات و سبب جنگ و جدال و عداوت و بغض بین جمیع بشر است

زیرا در عالم طبیعت ظلم و خود پسندی و ارنوی غلبه و تعدی بر حقوق سایرین و صفات غیر موزون که از ریاضات عالم حیوانی است موجود پس مقتضای طبیعت بین بشر حکمران است فلاح و نجاح محال زیرا فلاح و نجاح عالم انسانی بفضایل و خصایل است که زینت حقیقت انسان است و ان مخالف مقتضای طبیعت است طبیعت جنگجوست طبیعت خونخوار است طبیعت شتمکار است طبیعت غافل از حضرت پروردگار است این است که ملاحظه میفرمایید که این صفات در مرغی در عالم حیوانی طبیعی است لهذا حضرت پروردگار محض لطف و عنایت بعثت رسول و انزال کتب فرمودند تا به تربیت الهی عالم انسانی از فساد طبیعت و ظلمت نادانی نجات یافته بکمال معنوی و احسان و جلال و فضائل روحانی موفق گردند و مندرج سنجحات رحمانی شود این است مدنیت الهی امروز در عالم انسانی مدنیت مادی مانند حجاج در نهایت لطافت است ولی هزار افسوس که این زجاج محرومان سراج است و سراج مدنیت الهیه است که مظاهر مقدسه الهیه مؤسسه اند باری چون این قرن قرن انوار است قرن ظهور حقیقت است قرن ترقیات است

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شماره ۲ مجلد الأول

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- ۱ لوح خوارزمی که با فخر مدین مجله شرفی لذت نازل شده است
- ۲ خطابه مبارک در مجلس اسپرانتوئیستهای ادین بزرگ
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"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Chicago (April 28, 1913) Jamal

No. 3

ABDUL-BAHA ANSWERS MANY QUESTIONS ASKED BY THEOLOGIAN OF PARIS

Sunday Evening, February 17, 1913—Pasteur Monnier's Theological Seminary, Paris

From Persian notes; translated by Mirza Ahmad Sohrab

[The audience was composed of professors, clergy and theological students]

ABDUL-BAHA: How are you?

PASTEUR MONNIER: We are all feeling well and are exceedingly pleased to have you bless our Seminary.

A.B.: I am likewise most happy to find myself amongst you, and associate with you.

P.M.: We are very happy to find amongst us a person who has come on the part of God, and has brought to us a divine message.

A.B.: A person endowed with the power of hearing shall hear the mysteries of God from all things, and all creation will convey to him the divine message.

P.M.: If you permit us, we would like to ask a question.

A.B.: Very well.

P.M.: As we are students of theology, and are in the rank of clergy, we would like to know who was Christ, and what was He? What is your belief about Him?

A.B.: Our belief in regard to Christ is exactly what is recorded in the New Testament; however we elucidate this matter, and do not speak literally or in a manner based merely on the foundation of blind belief. For instance, it is recorded in the Gospel of St. John, that in the beginning there was the Word, the Word was with God, and the Word was God.

Now the majority of Christians accept this principle as a matter of belief, but we give an explanation and exposition which is accepted by reason, and in such a way that no one may find occasion to reject it.

The Christians have made this statement the foundation of the Trinity—but philosophers deny it as mere superstition, stating that the Trinity as regards the identity of

the Divinity is impossible; and in turn the Christians do not give a satisfactory explanation and interpretation to be accepted by philosophers.

As the former base their whole exposition of this subject upon the authority of the Holy Scriptures, the latter do not accept it, saying, "Is it possible to have three in one, and one in three?"

We explain this subject as follows: The eternality of the Word is not an eternality of time, for if this were an eternality of time, the Word would have been accidental, and not eternal. By the Word we mean that this creation with its infinite forms is like unto letters, and the individual members of humanity are likewise like unto letters.

A letter individually has no meaning, no independent significance, but the station of Christ is the station of the Word. Complete and independent significance is implied in a word. That is why we say Christ is the Word. By complete significance we mean that the universal bestowals of the perfection of Divinity are manifest in Christ.

It is obvious that the perfections of other souls are particular, or only a part, but the perfections of the Christ are universal or the whole. The reality of Christ is the collective center of all the independent virtues and infinite significances.

For instance, this lamp sheds light, the moon also illumines the night with its silvery beams, but their light is not in their essence, they receive their light from another source; but His Holiness the Christ is like unto the sun, His light issued forth from His own identity. He has not received it through another person, therefore we give Him the comprehensive title of the Word.

By this we mean the all-comprehending Reality, and the depository of the infinite divine virtues.

This Word has an (honorary) beginning and not a beginning of time. For instance, we say this person has precedence over all. This precedence comes to him through the station and honor which he has now in life, but it is not a precedence of time.

In reality the Word has neither a beginning nor ending. It means those perfections which appeared in Christ and not His physical body. Those perfections were from the part of God.

It is similar to the rays of the sun which are reflected in a clear mirror. The rays, the light and the heat of the sun are its perfections which have become manifest in the mirror.

The perfections of Christ were the splendor and bounty of God. It is evident that these qualities were ever with God, even at this time they are with Him, they are inseparable from Him, because divinity is not subject to division. Division is a sign of imperfection, and as God is the Perfect One He cannot be divided.

It is clear that the perfections of the Divinity are co-equal and co-existent with the Essence. In that station there is absolute Unity. This in brief is the exposition of the Station of Christ.

P.M.: What is the similarity between the Cause of Christ and that of BAHÁ'O'LLAH? And what relation do they hold towards each other?

A.B.: The foundation of the religion of God is one. The same basis which was laid by Christ and later on was forgotten, has been renewed by His Holiness BAHÁ'O'LLAH.

As we said, the object of divine religion is one—each religion is divided into two parts. The first part is essential, and it belongs to the world of morality. It is the exposition of significances and realities. It is the expression of the love of God, the knowledge of God. This is one in all the religions, unchangeable and immutable, because it is the reality, and the reality is immutable and unchangeable.

The second part is non-essential. It belongs to practical life, to transactions and business. This changes according to the requirements of the time in which the Prophet lives.

For example, during the days of His Holiness Moses, the foundation and the origin of

the religion of God spelled morality, and that was not changed in the Christian dispensation, but certain differences crept in through the change of the second part of the religion. For during the Mosaic period the hand of a person was cut off because he had committed a small theft; there was the law of an eye for an eye, and a tooth for a tooth. This was according to the spirit of the age, but as these laws were impracticable at the time of Christ, they were abrogated.

Likewise divorce: It had become so universal and so easily put into practice, that the laws of marriage were too easily broken, therefore His Holiness Christ forbade it.

According to the exigencies of the time, His Holiness Moses revealed ten laws for capital punishment. It was impossible at that time to protect the body politic and preserve social security without these severe measures. For the children of Israel lived in the wilderness of Tah, they could not protect their rights and establish safety without these severe measures.

As they were too antiquated in the time of Christ, they were abolished. The difference in the second part of religion is unimportant, because it belongs to the customs of life only, but the foundation of the religion of God is one. Therefore His Holiness BAHÁ'O'LLAH has renewed that foundation.

The Cause of Christ was wholly spiritual. He did not change anything save the Sabbath and the law of divorce. All the sayings of Christ deal with the knowledge of God, with the oneness of the world of humanity, the moral relations between the hearts, spiritual susceptibilities.

His Holiness BAHÁ'O'LLAH created these merciful sentiments in the most complete form and deposited them in the hearts of men. This is in keeping with the teachings of Christ, because it is the reality and the reality does not change.

Is it possible to say that divine unity is divisible, or the knowledge of God, the oneness of the world of humanity, universal love, and the solidarity of the human race, are ever subject to transformation?

No, I declare by God they are immutable, for they are the reality.

P.M.: What is the relation of Christ and BAHÁ'O'LLAH with God?

A.B.: His Holiness Christ said "The Father is in me"—this we must understand through logical and scientific evidences, for if we do

not conform religious principles and science and reason, they do not inspire the heart with confidence and assurance.

It is said that once John of Chrysostom was walking along the sea-shore and was thinking over the question of the Trinity, the possibility of three becoming one, and one three, trying to reconcile this with reason.

He was absorbed in this subject, when suddenly his attention was attracted by a boy sitting on the shore and putting water in a cup.

Approaching him, he asked, "My child, what art thou doing?" "I am trying to put the sea in this cup," he answered. "How foolish art thou," John replied, "in trying to do the impossible." The child rejoined, "Thy work is stranger than mine, for thou art laboring to bring within the grasp of human intellect the conception of the Trinity."

Then John thought to himself that to understand this matter logically is beyond the comprehension of the human mind.

But we stated that every religious question must be tested by the criteria of science and reason, otherwise how can one accept it? If I propound a question which is rejected by the deduction of reason, it is not worthy of your acceptance.

Therefore let us investigate independently the reality of this matter and let us always be guided in our exposition by the light of reason and science.

What is the meaning of the Father and the Son? We say that this Fatherhood and Son-ship are allegorical, and symbolical. The Messianic Reality is like unto a mirror through which the Sun of Divinity has become resplendent. If this mirror states "The Light is in me" it is sincere in its claim; therefore Jesus was truthful when He said "The Father is in me."

When we look at the question from the above standpoint we see that the principle of the Trinity is explained. The sun which is in the sky, and the sun in the mirror are one, are they not? We do not believe that there are two suns, and yet we see that there are two suns.

We must investigate the reality, and not follow the imitation, for the Jews were expecting the coming of the Messiah, lamenting day and night—saying: "O God send to us our Deliverer." But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied Him. If they had been the investigators of reality, they would not have crucified, but have worshipped Him.

P.M.: Is the unification of religion possible? If so, when and how and through what channel will it be realized?

A.B.: When the devotees of religion cast away their dogmas and ritualism then the unification of religion will be in sight, and the realities of the Holy Books will become unveiled. In these days misunderstandings hold the upper hand. When these misunderstandings and blind imitations are relinquished then the Sun of Unity or religions shall dawn.

When I was in San Francisco I was invited to speak in a Jewish synagogue; there were nearly 2000 Israelites present in the Temple. I said, I desire to propound before you a question, but I request you to listen to it carefully, till I finish, and then if you have any objections, state them:

It is about 2000 years that between you and the Christians there has been friction and opposition, but when we investigate the reality we find that such a state of affairs should not exist. Owing to the misunderstandings which today have blinded the eyes and exist among you and the Christians, you conceive that His Holiness the Christ was the enemy of Moses, the destroyer of the laws of the Pentateuch, the abrogator of the commandments of the Bible.

Let us now search after the truth, and discover whether this supposition on your part corresponds with fact or not.

When we investigate the reality we observe that Christ appeared amongst you at a time when according to your own historians the laws of the Torah were forgotten, the foundation of religion and faith was shaken. Nebuchadnezzar had come, burning the context of the whole Bible, and taking into captivity many Jewish tribes. For the second time Alexander the Great had come. For the third time Titus, the Roman general, devastated the land, killed the Jews, pillaged their property, and imprisoned their children.

At such a time, under such gloomy conditions, His Holiness the Christ appeared. The first thing He said was: "The Torah is the Divine Book, Moses is the Man of God, Aaron, Solomon, Isaiah, Zechariah, and all the Israelitish prophets are valid and true." Through-out all regions He spread the Bible.

For 1500 years the Bible was not sent out of Palestine, but Christ promulgated it in all countries. Were it not for Christ the name of Moses and His Book would not have

reached America. During 1500 years the Torah was only once translated, but Christ was the cause of its being translated into 600 languages. Now be just, was Christ the friend or the enemy of Moses?

You say that He abrogated the Torah, but I say he promulgated the Torah, the Ten Commandments and all the questions which belong to its moral world. But He changed the following, that for a small theft one cannot cut off the hand. If a person blind another he must not be blinded, or if he breaks another's teeth, his teeth should not be broken.

Is it possible nowadays that for \$1,000,000 the hand of the culprit be cut off with the law? Or to establish the archaic laws of an eye for an eye, and a tooth for a tooth?

Therefore Christ changed only that part of the Mosaic religion which was not in accord with the spirit of His time. He did not desire to abolish the Torah.

You, yourselves, are of the opinion in this day that these laws are not timely but are out of date and impracticable.

Is it not true that the Christians believe that Moses was the Prophet of God, and all the Israelitish seers were the Messengers of God, and the Bible is the Book of God? Has this belief of theirs harmed their religion? They answered "no." Then you may just say from your heart that Christ is the Word of God, then all these differences will end. The persecutions of the last 2000 years have been on account of this fact, that you were not willing to proclaim these two words.

But I hope it is proven to you that Moses had no better friend than His Holiness Christ.

In short, misunderstanding between the religions is conducive to differences. When these misunderstandings and blind imitations are forgotten then the unification of the religions will become a reality.

Today the enmity and rivalry existing between the religions are over mere words.

It is an established fact that the followers of all the religions believe in a Reality, the benefits of which are universal; which Reality is a medium between God and man. The Jews call that Reality Moses, the Christians Christ, the Musselmen Mohammed, the Buddhists Buddha, and the Zoroastrians Zoroaster.

Now mark well that none of these religionists have ever seen the Founders, they have only heard His name. If they overlooked these names they would realize that they all

believed in a perfect Reality which is an intermediary between the Almighty and His creatures.

Their dissension is over a word, otherwise they all share in common the belief of the Mediatorship between the Creator and the creature.

If you speak to a Jew about the medium or channel between God and man, without referring to any particular name or trying to make him believe in any special person, he would say—"Yes, this is right, but I say the name of this medium is Moses."

If you go on giving the exposition of this divine philosophy to the followers of each religion they will all agree with you in the abstract, but they will stick to the names of their own prophets, and arise in contention and strife over these names. But in reality and in significance they are all believers and agreed. The Jew believes in Christ, but he knows nothing about it, he is quibbling over the mere word.

In short there have been wars and rumors of war amongst the people of the world for many thousand years; much innocent blood has been shed, many kingdoms and empires have been laid waste.

Now it is enough! Religion must be the means of good fellowship and love. It must upraise the standard of harmony and solidarity. If religion is conducive to hatred and enmity, irreligion is better, because such pseudo-religion gives no result, nay rather its existence is harmful to the welfare of the body-politic.

God has founded the religions so that they might be the bond of amity and mutual association between the people.

His Holiness Christ did not sacrifice His own life so that the people might believe that He is the Word of God; nay rather He gave up His life so that He might bestow Eternal Life to the world of humanity. That is why He said, "The Son of Man is come to give life to the world."

Later on this subject was forgotten by the people, certain blind imitations crept in, and the words Father, Son and Holy Spirit became current.

The original foundation was lost sight of. Christ said, "If someone strikes your right cheek, turn to him the left." Is there any relation between this commandment and the bloody events taking place in the Balkans? No!

The religious differences between the Catholics and Protestants have caused in the past

the destruction of 900,000 lives. No doubt you are aware of this fact. What relation have these events with the statement of Christ when He addressed Peter: "Put thy sword into the scabbard"? Therefore when we hold fast to the foundations of the religions of God, all these differences are dispelled.

P.M.: Is your aim to found a new religion?

A.B.: Our aim is to free the foundations of the religion of God from dogmas, for the Sun of Reality is prevented from shining forth by black impenetrable clouds. We desire to dispel these clouds, so that the regions of the world may be flooded and illumined with its luminous rays, so that these foul clouds may never return. The rays of the Sun of Reality may encircle all countries, for this Sun has no beginning and no ending.

(Abdul-Baha arose.)

P.M.: Our hope is likewise the spread of such ideals of unity, peace, and concord. We hope to be your co-workers, and co-laborers in this field.

A.B.: This is likewise my hope, that the utmost unity may be established between us, such a unity which is not ended by separation.

(Abdul Baha went into the library, where several clergy and professors came to him to be presented. One of them said):

I desire to express our deepest gratitude and pleasure on the part of those present. In reality what you said was in keeping with facts. Our aim is likewise the establishment of universal peace and brotherhood.

A.B.: Praise be to God that our aims and hopes are one, but we must strive to make this purpose realized.

A Professor: The International Congress of Religions will be opened in Paris during the month of July. We hope that you will be able to accept the invitation to take part in the proceedings of that Congress.

A.B.: It is nearly two years that I have been out of Haifa. I must return. After 40 years of confinement and two years of continual traveling, all my powers are exhausted. I can hardly speak.

Professor: The invitation of the Congress will be sent to you, and we hope you will write a message that may be read during one of the sessions.

A.B.: Very well.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

Delivered May 30, 1912, at Meeting of the New York Lodge, Broadway and 79th Street

Interpreted by Dr. Ameen U. Fareed

INTRODUCTION BY THE CHAIRMAN.

THIS is something more than the visit of a great man,—it is a meeting of Eastern beliefs and Western ideas. I hope Abdul-Baha will consider us as his own people tonight.

[Reading of address of welcome to Abdul-Baha.]

ADDRESS BY ABDUL-BAHA.

I am most pleased with these expressions of kindly feeling and evidences of spiritual susceptibility. Tonight I am very happy in the realization that our aims and purposes are one, our desires and longings are one. This is a reflection and evidence of the oneness of the world of humanity; intention toward accomplishment of the "Most Great Peace." Therefore we are united in intention and desire. In the world of existence there are no greater questions than these. Oneness of the world of humanity insures the glorification of man. International Peace is the assurance of the welfare of all human kind. There are no

greater motives and purposes in the human soul. As we are agreed upon them the certainty of unity and concord between Bahais and Theosophists is most hopeful. Their purposes are one, their desires one, and spiritual susceptibilities are common to both. Their attention is devoted to the Divine Kingdom; they partake alike of Its bounty.

Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The Cause of Peace is a very great Cause; it is the Cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty, is the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to

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No. 3

RECENT TABLET FROM ABDUL-BAHA

To his honor Mr. Charles Mason Remey, Washington, D. C.
Upon him be BAHÁ'ÓLLAH EL-ABHA!

HE IS GOD!

O thou illumined youth and my spiritual beloved!

Thy letter was received and its perusal imparted happiness impossible to describe. It was an indication of the loftiness of thy nature, the strength of thy effort and the purity of thy intentions. Abdul-Baha's happiness is caused by such matters. If the material luxuries of the whole earth were available to Abdul-Baha, He would not think for one moment that there is such a thing as comfort and luxury in the world. But when a soul-perfuming fragrance wafts from the rose-garden of the hearts of the friends to the nostrils of Abdul-Baha, such joy is realized that involuntarily I render thanksgiving unto the Blessed Perfection Who has trained such servants.

In brief, your letter imparted to me the utmost happiness. This thought of yours is very appropriate.* I hope that a new quickening may be produced in the hearts of the believers, and great firmness and steadfastness became manifest, that this may lead to the guidance of others.

*Referring to a letter telling of the spiritual awakening among the people caused by Abdul-Baha's visit in America.

Therefore, with a divine power, a heavenly resolution and purpose, an eloquent tongue and a heart overflowing with the Love of God, take in thy hands the Tablets and travel throughout the cities, even as far as Honolulu in Hawaii. Travel thou in all the American cities. Call every one to *FIRMNESS IN THE COVENANT!* Exhilarate every one with the Spiritual Wine of the *Covenant!* And guide every one to the diffusion of the Fragrance of GOD! Raise the cry of "*Ya-Baha-El-Abha!*" and call the name of "*Ya-Ali-El-Allah!*" (O Thou High One Who is the Most High!)

Awaken the friends, for ere long a test shall come. Perchance some persons outwardly firm and inwardly wavering shall come to those parts in order to weaken the faith of the friends in the Covenant of God. Let them be awake! Let them be mindful! As soon as they see a trace of violation of the Covenant, they must hold aloof from the violator. Day and night let them strive so that the Lights of the Kingdom of ABHA may encircle the globe and the darkness of error may entirely be dispelled. . . .

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

[Continued from page fifty-five]

the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, fighting, pillaging each other, jealous and revengeful of injury—seeking selfish advantage one over another?

Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

Briefly, all the Heavenly Books, Divine Prophets, sages and philosophers agree that warfare is destructive to human development and peace constructive. They all agree that war and strife strike at the foundations of

humanity. Therefore a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgment of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology and diagnosis, of therapeutics and treatment, so this world physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

The attainment of any object is conditioned upon:

First—Knowledge.

Second—Volition.

Third—Action.

Unless these three conditions are forthcoming, there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground and design the house suitable for it; second, to obtain the means or wealth necessary for the construction; third, to actually build it. Therefore it is evident that a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot be through racial power for races are different and diverse in tendencies. It cannot be through a patriotic power for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. No! this would be without foundation and result. Therefore it is evident that no means but an ideal means, a Spiritual Power, Divine Bestowals, and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing

can be conceived of. But through Spiritual means and the Divine Power it is possible and feasible.

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the Divine Religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of Divine Reality in Religion has done this; not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The Divine Religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. For instance, His Holiness Christ united various nations, brought peace to warring peoples and established the oneness of human kind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but His Holiness gathered these varied peoples together and removed the foundations of discord; not through racial, patriotic or political power, but through Divine Power, the Power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history—without accomplishment.

As this great result is contingent upon Divine Power and Bestowals, where shall the world obtain that Power? God is eternal and ancient; not a new God. His Sovereignty is of old, not recent; not merely existent these five or six thousand years. This infinite universe is from everlasting. The Sovereignty, Power, Names and Attributes of God are eternal, ancient. His Names presuppose creation and predicate His Existence and Will. We say God is Creator. This name Creator appears when we connote creation. We say God is the Provider. This Name presupposes and proves the existence of the provided. God is Love. This Name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc., etc. Therefore as God is Creator, Eternal and Ancient, there were always creatures and subjects existing and provided for. There is no doubt that Divine Sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of Divine Lordship we dethrone God and predicate a time when God was not. It would be as if He

had been recently appointed and man had given these Names to Him. No! The Divine Sovereignty is ancient, eternal. God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful.

As the Divine Entity is eternal, the Divine Attributes are co-existent, co-eternal. The Divine Bestowals are therefore without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His Divinity is eternal, His Lordship and Perfections are without end. As the Bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the non-existence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore if we limit the Bestowals of God we limit the Attributes of God and limit God.

Let us then trust in the Bounty and Bestowal of God! Let us be exhilarated with the Divine Breath! Let us be illumined and exalted by the heavenly glad-tidings! God has ever dealt with man in mercy and kindness. He who conferred the Divine Spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore let us be hopeful! The God who gave to the world formerly will do so now and in the future. God who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His Bounty. The Divine Spirit is penetrating from eternity to eternity, for it is the Bounty of God and the Bounty of God is eternal. Can you conceive of limitation of the Divine Power in atomic verities or cessation of the Divine Bounty in existing organisms? Could you conceive the Power now manifest in this glass in cohesion of its atoms, becoming non-existent? The energy by which the water of the sea is constituted, failing to exert itself and the sea disappearing? A shower of rain today and no more showers after awhile? The effulgence of the sun terminated and no more light or heat?

CABLEGRAM:

April 12—"Lamp of God shining brilliantly in Budapest. Detail Addresses delivered in important meetings." ABBAS.

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Progress of this Age"; (2) poem by M. Taki Nazim Khorasani of Bandar Jaz; (3) spreading of the

When we observe that in the kingdom of minerals the Divine Bounties are continuous, how much more shall we expect and realize in the Divine spiritual Kingdom! How much greater the radiation of the Lights of God and the bounty of life everlasting upon the soul of man! As the body of the universe is continuous, indestructible, Spirit and the Divine Bounty is everlasting.

I praise God that I am privileged to be present in this revered assembly which is quickened with spiritual susceptibilities and heavenly attraction; its members investigating the Reality; their utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.

When we observe the world of created phenomena we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element the eye is affected by that vibration and beholds what is known as light.

In the same manner the Bestowals of God are moving and circulating throughout all created things. This illimitable Divine Bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore we must be hopeful that through the Bounty and Favor of God, this Spirit of Life infusing all created beings shall quicken humanity and from its Bestowals the human world become a divine world, this earthly kingdom the mirror of the realm of Divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.

I am most grateful to the President of this Society and express my most respectful greetings to him. It is my hope that all of you may be assisted in obtaining the good pleasure of God. The spiritual susceptibility of those present has made me very happy, and I beg of God assistance and confirmation for all.

Cause of God in Europe—cablegram from Abdul-Baha at Budapest; (4) news from Stuttgart, by Mirza Ahmad Sohrab; (5) news from London, by Mirza Lutfullah Hakim; (6) news from Paris, by Mirza Ali Akbar Rafsinjani; (7) words of greeting from the *Star of the West* to all the Bahais for the Feast of Rizwan.

حالتش متعجبانه بود بعد جمعی از خانم ها آمدند دست دادند و اظهار محبت خود را رسانیدند در آخر حضرت اهل شرف آمدند دست دادند فرمودند " شما ها باشد من بخاتم شمار ایه بنیم" حضرات مانند از اهل صوفیه و ترکش و غیره بودند باز گری عرب و گری ترکی صحبت میفرمودند میجاوز از بیست حضرت مشرف بودند الحمد لله امر الله در این صفات در نهایت ترقی و نمو است !

نجم باختر - بن بر خاں حکیم بشارت میدهد که الحمد لله امر الله در جمیع صفات در نهایت ترقی و نمو است فی الحقیقه جریده نگاران غرض چون از برای تحریک حقیقت میاند و بدون غرض استفسار و تفحص مینمایند لهذا راضی و مرضی هستند

TEACH! TEACH! TEACH!

تَبْلِغٌ تَبْلِغٌ تَبْلِغٌ

سراد مرقوم حضرت آقا میرزا علی کبر رستجانی :

عیدِ ضیوان

شمر فرموده نمود از برای تلویع قدوات العیامه قد حَقَّقَ الرَّجْعُ السَّارِعُ وَبَرَزَتْ بِأَقْلَامِ الْوَقْدِ بِأَيْنِ تَلَاكَ كَرْدَنُ زُلْزَلِ سَمَائِیْنِ کای امت قدیمه برآیند از انتظار عیدِ ضیاب

در یکی از الواح مبارکه که بافتار مدبر نازل شده بود میفرمایند - وَاسْأَلُ اللَّهَ أَنْ يُبَارِكَ هَذَا الْعِيدَ السَّعِيدَ عَلَى الْجَمْعِ وَيُوَدِّعَهُمْ بِنَائِدٍ جَدِيدٍ إِنَّ رَبِّي لَنَبَى كُلِّ شَيْءٍ قَدِيرٌ

ما هم به جمیع یاران الهی و آماء الرحمن من الصغیر الی الکبیر همه شرق و غرب در این عید اعظم تبریک و تهنیت والله ابھی میگویند

نجم باختر

از پائین تا بالا ۸ بیج الاول ۱۳۳۱ - امروز صبح (حضرت عبدالجبار) فائز احضار فرمودند و فرمودند که من حالا تورا برای تبلیغ میفرستم باید آنچه بر تو وارد آوردند ابد بخزون نباشی و مغرور نگردی زیرا که ایها عمیداندر آنچه منضم واستفراء نمایند ابد اهمیت نهید و باید در نهایت شجاعت و شهامت واستقامت امر الله را ابلغ نمائی فوالله الذی لا اله الا هو امروز هیچ مثانی و مقامی در عالم وجود مانند تبلیغ امر نیست ! سلطنت سلاطین ابد باقی نخواهد ماند ولی تبلیغ اثر است و عزت او ابدی است بعد فرمودند " من یکی از بندگان جلال باری هستم مانند جمیع بندگان دیگران و لکن فرقی که در میان من و دیگران هست اینست که دیگران خیالات خودشان را متابعت مینمایند و کن من آخر را جمال بار الهی فرموده است اطاعت مینمایم ملاحظه نما

در حالیکه در اطاق میهمان خان جمعیت کثیری بود در آن
بین هم جمعی از اهل شرق بودند بسیاری از عدم جالیته
بودند جمعی را مانع شده بودند که وارد شوند از شدت
از دحام و از نبودن جا بعد آن شاه نورانی آن طلعت
آسمانی آن پیغمبر صلح پرور از بالا خان اطاق مبارک خود
به اطاق میهمان خان تشریف آوردند تا از دور وارد شدند
جمعیت یک مرتبه بلند شده نهایت احترام را نمودند بعد ازان
فرمودند همگی نشستند و آن جلال حشمت سلیمانی در صدر
مجلس جالس بعد صاحب خان جناب سرتودور پول جناب
از تاج امر حجت نمود و آن شاه جهان را معرفی نمود بعد
آن حضرت در حالی که جالس بودند بیانات میفرمودند و بیانات
بسیار که جمله بواسطه آقا میرزا احمد سهراب ترجمی شد در
بنی بیانات بلند شدند و در صدر مجلس نشی میفرمودند
باریک از تعالیم حضرت جمال قدیم جل ذکوه الکرام میفرمودند
و بیانات مبارکه چنان مؤثر بوده که در بین صحبت چندین مرتبه
حضرت از روی سرور دست میزدند بعد که صحبت مبارک
تمام شد تشریف آوردند بیرون نشوونده گان بقدری
مسرور شده بودند که بی نهایت میل داشتند که دست بدهند
و اظهار سرور قلب خود را بجای آورند بحضور عرض شد بعد
در اطاق پائین تشریف بردند جمعیت آمده یک یک دست
میدادند از روی سرور اغلب را شنیدیم که می گفتند ما بعد
خود چنین بیانات را هیچ نشنیده بودیم یک می گفت من مدت
عمر را مسیحی بودم و همیشه بر کلیسای رفتم و بیانات بهترین
علمای دین را شنیدم این قدر که ایشب بمن خوش گذشت
و بیانات این بزرگوار برین اثر کرد ابد چنین بیاناتی نشنیده
بودم در حالیکه داشت گریه می کرد از نهایت سرور این صحبت را
می نمود . خبر نگاران حرا این مبارک را می نوشتند اینها
تماما ماندند تا آخر خصوصاً آن یک که گلی باو عنایت فرموده بودند
باریک حضرات می آمدند و دست میدادند این شخص جریه نگا
همین طور ایستاده بود در جلوه مبارک و تماشا می کرد بیاندان

شرق منور نما : غرب معطر نما
روح بصفلاخ : نور بافاق بخش

از استوگارت [لادن] آقا میرزا احمد سهراب نوشتند
"مؤرخه ۱ آوریل ۱۹۱۳ : الحمد لله که امت ساعت
هشت حضرت مولی المودی در نهایت صحت و سلامتی و از
استوگارت شده و در هتل (مکارت) منزل و ماوی
جستد اجتماعان همان شب بحضور شرف شده بیانات
رشیه در تشریق و تخریر کل بخیر و امان الله شده"

از لادن : آقا میرزا لطف الله حکیم نوشتند :
از وقتیکه هیکل آن طلعت نورانی عبداله با در انگلستان تشریف
داشتند شبانه روز مشغول بودند بطوری که مجب ظاهر از قیام
خارج است بام جالس و محافل بیانات میفرمودند با آنکه مردم
می آمدند که چند دقیقه تنها شرف بشوند اشخاص مختلف در ایام
از هر قبل شرف شدند و کسب فیض از آن طلعت نورانی نمودند بهتر
است خبری از کلیفتن عرض کنم روز پانزدهم ژانویه در یکبار
مبارک با تری کسیرس به کلیفتن رفتیم که از لندن سه ساعت
است شب را در منزل سرتودور پول (البته اسم ایشان
را می شناسید) -

نخستین : بتول حضرت نعیم : می شناسیم از اخبار صوت ناز از
هزار میدانیم - مجلسی بود قبل از وقت سرتودور پول
دعوت نامه فرستاده بودند قبل از مجلس خبر نگاری که از جرایع معتبر
انجام داده تنها بحضور مبارک شرف شد با هم بسیار برای خواندن
جریه خود گرفت بعد از نشستن او خبر نگار جریه دیگری آمد یک
مژده برای اهل کلیفتن عنایت فرمودند که آن خبر نگار فرستاده
شد جمع میل داشت برود خیر به او عنایت فرمودند بعد
یک دانه گلی باو عنایت فرمودند عرض کرد این گل که به تبرک است
برای من این را خشک میکنم و در نزد من خیر عزیز است و برای یادگاری
نگاه میدارم بعد وقت مجلس شد ساعت هشت از شب

آمد از بهودی این جشن اعظم نان جان
روزگار کهن رفته از دست عمر از سر گرفت
این جهان پس بر ناکشت و از نو شد جوان
جامه دلت کشید از قامت ایام زبان
نطقه غایت غایت گشت بهر تابان
دشت امیر کاسه گشت چون باغ بهشت
تا قدم بگذشت در آن خطه خلاق بین
از غایات قدیش شرفان در این طاس
وز بیانات بدیش غیبان بر شادان
اندین جشن از شراب وصل نتوانم گذشت
و ندین عید از شای دوست که بندم بخت
تا زمان در کمر دمیوشم می از میان عشق
تا زمین بر جاست میالم ز جور آسمان
گاه چون بدیل بگلشن مردم جوانی گل
گاه چون صیاد از دنبال آن اهودان
هر روی میبوم و میگیرم از دل بر سر آغ
هر روی میگیرم و میجویم از آتش نشان
گاه از پاریس و لندن میرسد از آن خبر
گاه شمس طلعتش در باختر دارد بخت
که برینم در جلالهای امیر ملک و فرنگ
دشمنای ذات پاکش جنگی رهب الاثن
گاه بکسر حضرتش صد جلال در تسم
گاه نطق امینش نشر و عمو مقدران
در فراق طلعتش ایران کل سینه چاک
تا نماید وصل خود بر اهل خاور و رایگان
ساقای ریز در ساقهای نا شمار
خرمم از میخانه عشق ملک انس و جان
غصن اعظم سرگرم حضرت عبداله
کز عطاء فضل عالم را ز نو کرد او جوان
بنگر از عکاء و حیفاً آملیک ذوالمن

بهر تبلیغ و هدایت شد با یکا دوران
ابرهجت در خوش آمد بان اقلیم پاک
از بریزدان سر و شکر در صدر لحن و بیان
در کائنات با بیانات فصیح در لربا
صلح اکبر کوشش در بنمود بر خورد و کلا
در تفقد از غریبان و یتیمان روز و شب
تهنیت گویان و دلجویان بهر مجمع روان
از برای نشر احکام جدید ذوالجلال
در محالین در محافل پیچیدیل نغمه خوان
لطف وجودش کامل و شامل با هر خاصه عام
فضل و بذلش باری و چهار بهر پیر جوان
ای بین بر کتاب الله یا مولی الوری
ای وجود اقدست بر کون و امکان
یک نظر فرا ببری ناظم دلسوخته
تا ز نایدت شود بر ملا دل او کل
بخت باختر: جمال قدم جل ذکره الاعظم فرمودند "طوبی
لِقَمِّ حُرِّكَ عَلٰی نَائِمٍ" جناب ناظم میدانند!

انشاء الله تعالی

ترجمه کراف مبارک

از بوداپست تاریخ ۱۲ آوریل ۱۹۱۲
شیکاگو - بغدادی
سراج خدا باشد معان مشرق در بوداپست
خطابه های مفصل در مجمع مهمه القاشه
عباس
بخت باختر: حضرت مولی العالم عبداله تقریباً بیست
سال پیش که هیچ ذکری از این امر مبارک در خبر نبود فرموده
بودند: —

انسانی است قرن روز خدایت قرن ملکوت ابراهیم است
باید با آنچه سزاوار این قرن است رفتار نمایم چه که امکان
بدیهه بلوغ رسیدن و اگر تا بحال بن سید قریب به بلوغ است
ملاحظه کنید که دائره عقول و دائره افکار چه قدر انبساط
یافته اکتشافات جدید چه قدر زیاده شده تأسیسات
عظیمه چه قدر ظهور یافته صنایع بدیع چه قدر
جلوه نموده علوم و فنون چه قدر انتشار یافته با وجود
این مواهب الهیه آساز و آراست که بشر در هر یک
مادیات مستغرق باشد در عالم طبیعت اسیر باشد
این قرن قرنی است که قوای مغویه انسان جلوه نموده
کالات رحمانیه انسان ظاهر گردیده نورانیت عالم
انسانی باهر شده فیوضات کائنات الهی جلوه نموده
و چون کالات جسمانی باعلا درجه رسیده همین طور
کالات روحانی باعلا درجه برسد تا ظاهر و باطن
انسان روشن گردد و سعادت دنیوی و سعادت
ملکوتیه هر دو حاصل شود فضائل طبیعیه و فضائل
الهییه همه ظاهر گردد هر چند مکرانشا مراتب
حقائق اشیا است یعنی همان شایسته است که آن
قوه کاشف حقائق است همین طور حقیقت اشیا
مراتب انوار ملکوت است استعداد دارد که حقائق
ملکوتیه را جلوه کند و اسرار الهیه را ظاهر گردد
و صور ملامت را و انطباق یابد
پس اگر هر دو جهت یعنی جهت جسمانی و جهت
روحانی هر دو ترقی نماید انوقت حقیقت انسانیه
در نهایت جمال و کمال جلوه کند

الحمد لله خداوند در این قرن هر بابی را برآورده
هر شمع را برای ما روشن نموده باران رحمتش جمیع
را احاطه کرده نسیم غایتش وزیده از هر جهت
اسباب کمال از برای ما فراهم نموده جائز نیست که
ما این مواهب الهیه را هدر دهیم این فیوضات

رحمانیه را هدر دهیم این انوار الهوتیه را هدر دهیم
باید بجان و دل بکوشیم تا این مواهب الهیه در حقیقت
انسانیه بکمال قوت جلوه کند تا بشر آینه ملکوت رب
جلیل گردد و علما ناسوت آینه ملکوت شود انوقت
سعادت دنیوی و سعادت اخروی مواهب الهیه
روحانیت عظیمه نورانیت ملکوتیه از برای عالم بشر
حاصل گردد پس بکوشید تا شکر این الطاف
نمائید و این نعمات روح القدس را تلقی نمائید
و این نورانیت را حاصل کنید و این فضل و موهبت
را شکرانر نمائید اگر چنین همتی نمائید شرق و غرب
دست در آغوش یکدیگر نمایند بنیان بغض و عناد
بکلی برانهد محبت ملکوتی انتشار یابد الفت روحانی
حاصل گردد وحدت عالم انبساط جلوه کند صلح
اکبر تحقق نماید جمیع بشر در نهایت مودت با
یکدیگر آمیزش نمایند و سعادت ارض و سعادت
ملکوت هر دو حاصل گردد امیدم چنان است که
کل باین مقام فائز گردید این است وصیت من

قصیدای غزل

از طرف محفل روحانی بندرجز از کفتر جناب محمد تقی
ناظم خراسانی علیه بجا، الله الا بهی در ایام دوم عید
نوروز در آمدن مطبوع گردید ۱۳۴۱

الغزیر المبوب

لوحش الله زین مبارک عید فیروزی قمران

وین همایون جشن علیشان میثاقی نشا

هفتم قوس و همانا هست جشن غصن رب

در سماع و در طرب اندر سما، گرو بیان

عالم فیروزی این روز ختم در قلاع

PAGE 1
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N: 3

سالروزه قرآن
ماه جلال سنة

جَمْعُ الْمَجْتَمِعِ

۱۳۲۹

صفحه اول ۱
جلد چهارم ۴
شماره سوم ۳
قیمت اشتراك
آوریل ۲۸

ایرچیدن بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از برای هر مسائل و کلماتی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراست قبول و نشر خواهد گردید

تَرْقِیَاتِ عَمَّ

لفظ مبارك حضرت عبدالبهاء حبیب مبارك
در مسئله "ترقیات عم" روز جمعه ۱۲ ماه جولای
ساعت ۹ بعد از ظهر ۱۹۱۳ و جمعی زیاد حاضر و کل
از قوت بیانات واله و حیران گشتند - فرمودند

در قرون اولی بوده صور جمیع در این انبیا آشکار است
و از آن گذشته نفس این قرن بحالات خاصه داره
اکتشافات عظیمه داره ضائع بدیعه داره ناسبت
عجیبه داره علوم غریبه داره و از جمیع جهات در نهایت
کمال جلو نموده و خواهد نمود یعنی فضائل قرون سابقه
صانع قرون سابقه خصال قرون سابقه اکتشافات
قرون سابقه را داره با وجود این فضیلت خاصه
صانع خاصه و اکتشافات خاصه این قرن را هم داره
که در قرون سالفه ابد نبوده مثلاً در قرون سابقه
فن معماری بوده و در این قرن بنیاد بلوغ رسید
اما این قوت بقیه نبوده این تلکراف که بدقیقه باشراف
و غریب مخابره کند نبوده این تلغیون نبوده اینها
از خصائص این قرن است در این قرن فضائل
قرون قدیمه و فضائل قرون جدیده موجود اند
این قرن جامع قرون و ممتاز از جمیع است و سلطان
قرون و اقارب جمیع اعصار است و چون مادر این
قرن هسیم بشکرت این مواهب باید قیام بر اینها
کنیم که سزاوار این قرن است مثلاً انسان چون به
بلوغ رسد باید احوال و الهوائ داشته باشد که
سزاوار است بلوغ است همین طور این عالم امکان
چون ترقی کرده و باین حجه رسید که قرن انوار
است قرن ظهور اسرار است قرن فضائل عالم

عالم امکان نظیر انسان است انسان مقام نطفه
مقام شیر خواری اوقات نشو و نما وقت تمیز و رشد
و وقت بلوغ داره همین طور عالم امکان در جانی داره
انسان در سن شیر خواری حساس است و در سن
مراهق یعنی بدایت احکام احساس و تمیز داره
اما ادراکاتش ضعیف است و لی چون بسن بلوغ
می رسد جمیع قوای معنوی و قوای صوری او در هر
درجه قوت جلو می نماید قوت ادراک بدرجه قوت
رسد که کشف حقائق اشیا کند اما در سن طفولیت
و شیر خواری این ممکن نیست این محالات در سن
بلوغ جلو می نماید نه در سن طفولیت
عالم امکان نیز يك زمانی بود که شیر خواری بود بعد
ش طفل مراهق شد روز بروز نشو و نما نمود
حالا بعالم رشد رسید این قرن سلطان
قرون است این عصر آینه جمیع اعصار است آنچه

نجمه

۱۳۲۹ ۲

شیکاگو امریکا

شماره سی و دوم رجب الثانی ۱۳۳۱

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۶. اخبار از پاریس [فرانسہ] بقلم آقا میرزا علی اکبر رنجانی
۷. تہنیت عید سعید مبارک رمضان از قلم نجمہ باختر

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Chicago, May 17, 1913

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STAR OF THE WEST

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ABDUL-BAHA WITH THE BAHAIS AT STUTTGART, GERMANY

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 4

ABDUL-BAHA AT STUTTGART

From notes in German sent by Margarethe Doering and M. Schweizer, Stuttgart

Translated into English by Mr. Charles Ioas, Chicago

ABDUL-BAHA arrived at Stuttgart, Germany, in the evening of April 1st, 1913.

The friends called the following day at the hotel, or met him in the afternoon at the home of Mr. and Mrs. Herrigel, where great numbers of people were present. All were radiant and happy, and rejoiced in his presence. When he entered he bowed to all sides and then sitting down asked, "How are you all?" after which he spoke the following words, translated by Mirza Ahmad Sohrab and Herrn Herrigel, and taken stenographically by M. Schweizer:—

"Praise be to God! that I have come to Stuttgart, that I could meet with you. Praise be to God! because your faces are radiant with the light of the Glory of God; your hearts are attracted to the Kingdom of ABHA. Thank God that you have heard the call of God. You are living in the day of the Lord. You are living in the days of the radiance of the Sun of Reality. The rays of this Sun have poured into your hearts and souls. Your hearts are illuminated, your inner vision clear. Your spirit rejoiced in the glad tidings of the Kingdom of God. Thank God that you are the elect of God. He has elected you because of His own love. The mercies of God have surrounded you. You must live in accordance with the teachings of BAHA'O'LLAH. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity. At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like a candle, shine with the light of BAHA'O'LLAH, in order that through your efforts this darkness may be dispelled. The light of the love of God can illumine the East and the West. It can

change hatred and enmity into love and friendship. The clouds which veil the rays of the Sun of Reality must be dispelled and made to disappear. The world must be rejuvenated. Eternal life must be made possible. The rays of the Kingdom must shine forth. The breath of the Holy Spirit can quicken the dead. I shall always pray for you and I shall supplicate for divine confirmations for each one of you, in order that ye may become more enkindled day by day, more attracted, so that each one of you will become a herald of the Kingdom. This is the eternal glory. This is the eternal life. This is the entrance into the Kingdom of God, the dominion which will last forever.

"I am very glad to be here. It is my hope that through the bounty of God you may become givers of life at this time. May God bless you all! May the blessings pour down upon you!"

After these words Abdul-Baha went into another room, saying that all who had not met him could come to him. To those present he made a short talk, after which he arose and shook hands with all.

In the evening of April 3d, Abdul-Baha addressed a large public meeting in the upper hall of the City Museum. When he entered all arose. Happiness shone on all faces. After a short welcome Abdul-Baha spoke the following, which was translated by Mirza Ahmad Sohrab and Mr. Eckstein, and taken stenographically by F. R. and M. Schweizer:

"I came from a distant land. I have travelled twenty thousand miles until I came to you in Stuttgart. Forty years I was a prisoner. I was young when I was put into prison and my hair was white when the prison doors opened. After all these long years of the sufferings of prison life I willingly took upon myself all the hardships of a long journey. Now I am here in order to be united with you, in order to

meet you. My purpose is that perchance you may illumine the world of humanity; that all men may unite in perfect love and friendship; that religious prejudices, national prejudices, race distinctions, all may be completely abandoned. The religions of today consist of dogmas. Because these dogmas differ from each other, discord and even hatred is manifest. Religion must be the basis of all good fellowship. Think of the turmoil that today exists in the Balkans; how much blood is shed; how many thousands of mothers have lost their sons, how many children have become orphans, and how many buildings, villages, and cities have been destroyed! The Balkan states have become a volcano. All this ruin originates from the prejudices created by the different dogmas, called forth by superstitions and race prejudices.

"The essence of the religion of God is love, and the Holy Books bear testimony to that, for the essence of the religion of God is the light of the world of humanity; but mankind today has forgotten what constitutes true religion. Each nation and each people today hold to some definite dogma.

"Everything in the world is subject to change. But this transmutation and change are requirements of life. See, for instance, these flowers before us. They come forth from a seed. They grow to perfection, but when they have reached the state of perfection they go back again. This is the invariable law of creation. Likewise man develops until he has grown to maturity. When he reaches beyond the state of maturity he begins to decline. All religions of God are subject to this same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end. So a few thousand years ago came Moses. He promulgated the ten commandments. Later these laws were changed, and this change was so complete that of the original nothing more was visible. Then God sent the Roman Empire to destroy the Holy Land, because the Jews had forgotten the law of God. They had in the end only a bundle of superstitions. When this religion had sunk to such a depth, God sent his Holiness Jesus Christ. His Holiness Christ appeared as the Light of the Sun, and He founded anew the religion of God. He revived the light which had been given by Moses and fulfilled that law.

"This should show you that religion is subject to change. So, also, religion is full of superstition. There is today nothing more

than tradition to feed upon. Therefore our souls must strive day and night in order that the foundations of divine religion may again be newly revived. These traditions and these dogmas are like the husks surrounding the kernel. We must release the kernel from the husk. The world of humanity is in the dark. Our aim is to illumine mankind. It is natural that after the darkness of every night the brilliant day will come. It is our hope that this darkness may be dispelled and that the rays of the Sun of Reality will shine again. We are confident that the darkness will again be followed by the brightness of the day. It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they may bring forth leaves and blossoms and fruit. Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life. Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human Oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the Kingdom of God, that eternal light may shine forth and that the day break which will not be followed by the night.

In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore, in our day philoso-

phy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life to the body. So long as the spirit gives life to the body, we behold a living thing, but a body without spirit is dead. It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the Kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West."

Many meetings were held on April 5th. Abdul-Baha was the guest of the Esperanto Association. The president, Professor Christaller, welcomed him in appropriate words, in reply to which Abdul-Baha then addressed the gathering.

On Sunday, April 6th, Abdul-Baha addressed a large gathering at the Hotel Marquardt. In

the afternoon the friends met in the garden of Consul Schwarz, where Abdul-Baha consented to be photographed with those present. He arranged the group himself. Then he had flowers distributed in order that each might have one. When he went into the automobile of Consul Schwarz, he was surrounded by the friends. The children came to him and presented flowers. It was a beautiful picture, with the children around the car.

In the evening a large meeting was held in the hall of the Upper Museum. Miss A. S. Knobloch said a prayer, Miss Staebler sang and then Consul Schwarz introduced Abdul-Baha in an eloquent speech, which we hope to have translated in the near future. Abdul-Baha then addressed those present. When he had concluded he passed through the hall and shook hands with each one. From the hall Abdul-Baha went to the home of Miss Doering.

On the 7th he visited the springs at Mergentheim with Consul Schwarz, and on the 8th departed for Budapest.

OPENING OF FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA

THE fifth annual Convention of the Bahai Temple Unity was opened with a breakfast given at the home of Mrs. Florian Krug, 830 Park Ave., New York, Saturday, April 26th, at 12:00 o'clock noon, to the Executive Board of the Bahai Temple Unity of nine members, and the sixteen members of the New York Committee of Arrangements. Twenty-five of those invited sat around a long, beautifully appointed table, decorated with three low mounds of gorgeous pink roses, interspersed with vases of sweet peas, while asparagus vines trailed gracefully over the white cloth.

The breakfast consisted of the dishes Abdul-Baha used to have in this home: Vegetable soup, chicken, rice, salad, ices—all perfectly prepared and served.

Mr. Kinney chanted, as all sat down. The hostess declared it to be the happiest day of her life, and certainly her radiant face, expressive of the illumined soul, confirmed the statement. To look up and down that table, at those glowing faces, was an inspiration and joy. The opportunity for conversing and exchanging ideas concerning the approaching convention; the great idea for which the building of the Mashrak-el-Azkar stands; Abdul-Baha back of it, bidding all to arise and serve, was a scene, the memory of which

will remain in the minds and hearts of those present.

The hostess called upon various ones to speak and all responded appropriately, concluding with the reading of the Tablet recently sent by Abdul-Baha, concerning firmness in the Center of the Covenant.

The Executive Board went into session at two o'clock in another part of this beautiful home, while a reception, to all the visiting and resident Bahais, was held from three to five o'clock. Beautiful music, refreshments, fragrant flowers and illumined faces made everyone happy.

At half after six o'clock all repaired to Columbia University Commons where the Feast of Rizwan was celebrated by over two hundred of the friends. Beautiful music was provided, and many of those present made speeches when called upon by the presiding officer, Mr. Mountfort Mills, of New York. Abdul-Baha tells us to "Be Happy, Be Happy"! and we obeyed his injunction, and all went to their respective homes happy at the close of the first day of the Fifth Annual Convention of the Bahai Temple Unity.

ALICE IVES BREED,

Chairman New York Committee of Arrangements

NOTE—This article is a forerunner of our Convention issue, copy for which is in the hands of a committee—*The Editors.*

MEETING THE CAPACITY OF THE SEEKER

BY LOUISE DIXON BOYLE.

ABDUL-BAHA has repeatedly referred to the various human types as differing "like flowers in the rose-garden of God." And in this day of unity and universal realization, we see clearly the necessity of recognizing the "fragrance" of all types and of according to each his opportunity of "diffusion" or expression.

In giving the world this knowledge of the Day of God, no duty impresses itself so persistently upon the Bahai as the necessity to meet the capacity of the seeker, and to realize among human beings a marked dissimilarity in approaching the teachings.

It will be only in the perspective of history that the full extent of religious decadence during the past few centuries will be realized. Around the significance of divinity there has accumulated a false atmosphere, due to our human association of it with the tangible. And it is inevitable, in the dawn of a new spiritual age, that many souls—possibly destined for a particular activity in it—should experience a reaction in turning from their old conceptions. It is this reaction, perhaps, rather than an essential incapacity or antagonism, which withholds many from a full acceptance of the Bahai teachings. Such souls represent so large a proportion of the thinking people in the world today that it is impossible to confuse their spirit with that of the anti-christ; although, undoubtedly, many of them, in searching hither and thither for truth, will permit the brief span of their lives to pass unsatisfied.

To assist all earnest inquirers to assimilate the teachings is the important privilege of Bahais today. Surely it must be such as remain in the restricted environment of dogma and self who represent the element of opposition, rather than they who have felt the new vibrations afar off and cast away tradition in an effort to approach them.

It was with particular reference to questions asked by this type of inquirer, after the receipt of recent cablegrams from Abdul-Baha, that the following notes were submitted to Abdul-Baha. In returning them with interpolations he has "commanded*" that they

be printed in the STAR OF THE WEST.

* * *

After the departure of the Bab the friends of God were in a state of utter confusion and bewilderment. "A few who claimed to be the leaders of this scattered community, fearing the loss of their lives, were hiding in remote and inaccessible villages, not daring to associate publicly with the people. The believers of God were like sheep without a shepherd; not one knew his duty." It was at such a time as this, in the extreme necessity for guidance and authority, that BAHÁ'O'LLAH came forth and declared Himself to be the Promised One. The perfect meeting of the demand with the supply, the need with its fulfilment, is one of the fundamental laws of God.

Now in our day Abdul-Baha has said:

"The Cause has become very great. Many souls are entering it—souls with different mentalities and range of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become very difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause."

He has said repeatedly:

"Today the most important affair is firmness in the Covenant because firmness in the Covenant wards off differences."

The finger of Abdul-Baha like that of a great physician, is upon the pulse of all the spiritual conditions forming the Kingdom of God on earth. He knows far in advance of any outward demonstration just what error will manifest itself as a menace to the Cause and a test to the believers. He knows our hearts better than we know them ourselves because His insight is unerring in the spiritual realm. We live in the world and accept the guidance of God to but a feeble and limited degree. The heart of Abdul-Baha has always been turned to God and thus he has been the recipient of the holy confirmations since childhood. We know how these holy ones possess

*In a Tablet to the writer of this article, Abdul-Baha says: "I have commanded to print and publish this article in the STAR OF THE WEST so that all the believers in the East and the West may read it."—The Editors.

in its fullness in this day that "universal divine mind" whose power is "conscious, not acquired."

Man's knowledge of God and His manifestation in human form is the most profound of subjects. We are capable of considering it only through the assistance of these Holy Educators, who have given the world all its ideals, all its spiritual vocabulary.

So during his visit to America, in the full knowledge of conditions and with the utmost wisdom and insight, Abdul-Baha referred us to the proofs of his identity as the appointed Centre of the Covenant and the Greatest Branch, as a protection to us and to the Cause,—not in revocation of his standard of servitude so gloriously upraised in the world—in confirmation, rather than revocation of that most precious ensign of the Kingdom!

Since the presence of Abdul-Baha in our midst people are everywhere attracted to the teachings. It is most important that we should not make of this matter a dogma to offend. The self or ego is still so prominent in the human consciousness that the first inquiry of the groping soul for light is, "What does your leader claim for himself?" Abdul-Baha assumed the mantle of servitude to answer this very question. He stands in the midst of life today as an example, an embodiment of an ideal—the relinquishment of self.

For us, his chosen friends, not to contribute to that ideal is to retard human progress.

"We must first teach the people about the LORD of the Covenant, who is His Holiness BAHÁ'O'LLAH. When they become believers in the LORD of the Covenant, then we must explain to them the Centre of the Covenant." We must say: He claims to be the Servant of God; he is the Centre of God's Covenant with man in this day. And as the spiritual perception of the inquirer expands in contact with the teachings the great station of Abdul-Baha will unfold to him.

"In giving the teachings we must not mention the violators of the Covenant and thus render their acceptance difficult." In sharing this foreknowledge with the friends, Abdul-Baha has made us partners, as it were, with himself, has assumed that we are superior to evil suggestion, and that we will know how to use this knowledge most judiciously to protect the Cause.

Let us pray that we may so fully accept the Divine Guidance in every act of life that in the moment of test and difficulty we may stand as pillars of wisdom and strength in the Cause of God, firm in the Centre of the Covenant, and, like Abdul-Baha himself, manifest toward all mankind the utmost tenderness, for only in this way may we lead them into the Kingdom.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

O FRIENDS of GOD! O spiritual companions!

The Lord of the peoples of the world declares in the beneficent Koran: "And there is for you in the Prophet of God a good example": That is to say, to follow His Holiness is a good example and to imitate that Real Leader is the means of acquiring success in both of the worlds. The followers of the Prophet were commanded to follow Him in all affairs and manners, and when some individuals, having recognized this safe path as the Straight Road, traveled therein, they became Kings in the Land of the Righteous and the Kingdom of the Elect. And those souls who tried to acquire comfort with ease, deprived themselves of all bounties and perished in the lowest ditch of despair. Their days came to an end and their happiness terminated. Their bright morn became dark, and their transparent cup became full of dregs and

rust. Their uprising star descended, and their bright luminary set.

But those pure souls who followed (in the footsteps of the Prophet) shone in the Highest Horizon as the Stars of Guidance and arose from the Dawning-place of hopes with matchless brilliancy. They sat on the Throne of the Kingdom of Eternity and rested on the couch of Divine Success. Their traces are clear and their lights brilliant; their star is luminous and their attendants are the armies of angels of the Heavens of Immortality. Their palace is firm and their edifice is strong. Their light is illumining the world and their heat is confirming the world.

Now judge for yourselves: Those souls who followed in the wake of that Manifest Light acquired such bounties and stations! If we now follow in the footsteps of the Most Glorious Beauty (BAHÁ'O'LLAH) and the most Exalted Majesty (the Bab)—may my

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (May 17, 1913) Azamat

No. 4

“O, MY SOLDIERS! MY BELOVED SOLDIERS! FORWARD!”

Talk by Abdul-Baha given in Stuttgart, Germany

WHILE Abdul-Baha was one day looking out of his hotel window he observed a regiment of soldiers passing by in great array, and he said:

“They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

“The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the Words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

“O, my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat—do not have failing hearts. Our Supreme Commander is BAHÁ’O’LLAH. From the heights of Glory He is directing this dramatic

engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance!

“Your war confers Life; their war brings death. Your war is the cause of the illumination of all mankind; their war means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction.

“There are no dangers before you. Push forward! Push forward! Attack the enemy! Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

“His Holiness the Christ was fighting even upon the Cross, and His triumphant work continued through ages and cycles.”

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT

“THE believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building and then they may think about the plans. . . . I hope from the favor of the True One, that sufficient and ample contributions may be gathered and afterward the best and most acceptable plans be decided upon.”

“Now it is hoped that the believers of God may show magnanimity and raise a great sum

for the building, so that the FOUNDATION of the Mashrak-el-Azkar may be laid and perchance, God willing, the corner stone of the foundation may be laid by the hand of Abdul-Baha.”—Words of Abdul-Baha.

* * *

The morning Abdul-Baha left Chicago, on the occasion of his last visit, he instructed the National Secretary of the Bahai Temple Unity to the effect that the remaining debt on the

lake shore tract of the Temple land should be cleared as soon as possible—the main tract being entirely paid for.

In compliance with this instruction and in order to remove all obstacles that prevent the accomplishment of the decree of Abdul-Baha, revealed in the foregoing, the recent Convention of the Bahai Temple Unity voted to make every effort to raise the \$9,000 still due on the land, with the interest to accrue, by September 1st, the date of the next payment.

A friend of the Cause has offered \$1,000 conditional upon the remaining debt of \$9,000 upon the land being paid, principal and interest, when it falls due, September 1st. As a means of encouraging further contributions, an additional offer to add \$100 to every thousand which may be contributed in excess of that amount (up to \$20,000) has been made by the same friend.

This offer bore immediate results, for when

it was announced another friend offered to add another hundred to the above hundred, so that to each thousand dollars which may be contributed in excess of the amount necessary for the cancellation of our debt, *20 per cent will be added*. WE MUST NOT LOSE THIS OPPORTUNITY. Let EVERY ONE of us unite to the limit of our opportunity to secure this 20 per cent to the full amount of their \$20,000 additional offer, and to then show such energy that Abdul-Baha may be speedily attracted to return to America for the dedication of the Mashrak-el-Azkar, which he has repeatedly stated is THE MOST IMPORTANT WORK in America today.

The members of the present Executive Board hope results may enable them to *undertake actual operations before their term of office expires one year hence*.

BAHAI TEMPLE UNITY,
Corinne True, *Financial Secretary*.

HARRIET M. WISE

February 6, 1867.

April 1, 1913.

ON the morning of April 1st, at Hermosa Beach, California, our dear sister Harriet M. Wise ascended to the Supreme Course. For a long time she had been a patient sufferer, but her life was prolonged that she might taste the sweetness of the past year, when, in July, with Mrs. Goodall and Mrs. Cooper, of Oakland, she spent several glorious days in the presence of the Center of the



HARRIET M. WISE

Covenant. She came home radiant in spirit but sick in body, and steadily declined in health.

During the last few days of her illness when asked what message she would send to one of the friends, she said: "It is all so glorious!"

BAHA'O'LLAH tells us that He has made death as glad-tidings, so the shattering of the cage which encased her beautiful spirit should not make us sorrowful. We rejoice spiritually,

but the human heart has its portion of grief, for the Los Angeles Bahai Assembly has parted with one of the sweetest flowers of its garden. We submit to the Divine Decree without a question—just "radiant acquiescence."

A Bahai service, conducted by Mrs. Winterburn, was held in Pasadena on Saturday afternoon, April 5th, and on Sunday following a memorial service, conducted by Mrs. Frankland, was held at the hall in Los Angeles.

The remains will be taken to the old home at Akron, Ohio, for interment.

Henrietta C. Wagner.

TABLET TO MISS HARRIET M. WISE.
HE IS GOD.

O thou who hast turned thy face towards the Kingdom!

I read what thou hadst written. Know thou that there is in the world of existence a Center, for each great matter, and bounties shower from that Center. For instance, in the circle of the sun, the sun is the center of the light. Likewise there is a real Center for pure Love and now that Center is manifest in this world, from which the Lights of Love reflect to all parts of the Universe. If thou partake but one ray from that Center, thou wouldst become self-sufficient from the world, finding a new condition and witnessing an exaltation which overshadows all the existence. Pray God that thou mayest catch with all thy exertion the Lights of the Love from that Center.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

September 5, 1905.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

[Continued from page seventy-one]

life be a sacrifice for those who suffered martyrdom in their path—what would be the result?

His Exalted Majesty (the Bab), from the beginning of the arising of His Beauty to the day of the Greatest Martyrdom, spent days and nights under severest trials, in the Path of God; He made His breast a target for thousands of arrows of calamities, and with a breast pierced and torn, hastened to the Most Glorious Kingdom.

The Eternal Beauty—the Greatest Name (BAHA'O'LLAH)—tasted of the poison of every calamity, drank of the cup brimful of all kinds of trials, made His breast the target for every arrow, made His neck indebted to every sword. He was incarcerated in a prison and was bound in merciless chains. He was exposed to the derision of the crowds of enemies and became a butt for the stones of miscreants. He was subjected to chains and collars, and was tightly bound with ropes and fetters. He was exiled from His native land and was carried to the land of Bulgars and Serbs. In the Most Great Prison (Acca) He suffered inexorable calamities and His blessed days ended in this cruel prison and dark dungeon, while a prisoner of oppression and injustice, and He ascended to His Kingdom.

Now, O faithful friends and companions of that Bright Countenance! Is it becoming that we should sit idle, even for one moment, practice delay, and seek ease and comfort, so that we be exposed to temptation and indolence, be occupied with our own thoughts and lose our hearts to strangers and kindred? Nay, by God, we ought not to rest for one moment day nor night; we ought not to pollute our pure hearts with the attachment to this world; we must prepare Divine Assemblies, establish Feasts of Love, sing the melody of the Most Glorious Kingdom, accompanied with stringed instruments and with drums and flutes; hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk, as a sacrifice!

O friends, be loyal!

O beloved ones, be firm and steadfast!

O imploring ones, trust in God and rely upon Him!

O humble ones, be attached to God and cling to Him!

Let us encourage each other and set all in motion. Let us strive to diffuse the Fragrance of God and engage ourselves in exalting the Word of God!

Let us ever be alert through the influence of the gentle breeze wafted from the Garden of Favor, and enjoy the Sweet Fragrance of the Garden of Unity!

Let us put enthusiasm and commotion into the hearts of the righteous, and excitement and joy into the hearts of the free!

Praise be to God, that the hosts of the Most Glorious Kingdom are coming together in large numbers and the Stars of the Highest Horizon are in uprising and ascension! The Banner of Guidance is in motion, the Cloud of Bounty is descending in a shower, and the Luminary of the Horizon of Significance is shining! The Feast and the enjoyment of the Kingdom are in complete harmony, and the Dawn of Favor is breaking with the Light of Guidance! It is the Melody of the Kingdom of ABHA which is descending from the Supreme Concourse, saying:

O dead one, who art without heart and soul! Become alive! Become alive!

O sleeping one, in the water and clay! Be awake! Be awake!

O intoxicated one, who art witless and gone astray! Become sensible! Become sensible!

The horizons are full of fragrance! The eyes are full of light and the East is pouring down fire! Get rid of body and soul!

The time of sacrifice has come; the Merciful Breath abounds and the Divine Secrets are disclosed! Be a leader of lovers! Be a leader!

The sweet song of the melodious singing bird from the BRANCH of the Cypress Tree in the Garden is expounding the problems of spirituality! Be acquainted with the mysteries! Be acquainted with the mysteries!

ABDUL-BAHA ABBAS.

Translated in 1909.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha delivered in Boston; (2) article by Mr. Arthur Cuthbert, "The Glad-tidings of the holy Cause of BAHÁ'O'LLAH; (3) news from Budapest—

(4) from Vienna—(5) from Stuttgart—by Mirza Ahmad Sohrab; (6) letter from Rasht by Mirza Ismail Khan; (7) graduation of Dr. M. I. Basheer, at Chicago.

المجدنه يك هفته كه در شهر است كارت مانده بحال
عظمی برپا شد و امر الله منتظر گردید و نجات قدر بشام
دور و نزدیک رسید الان ساعت ده صبح است و بقصد
پناه نفل از اجزاء در هو تن آمد که خدا حافظ بکند .
همه و غلغلہ است * نجم باختر - بنامه بازوی عبداللہ

ایران

مکتوب از وکیل نجم باختر در شت آقا میر اسمعیل خان
تاریخ ۱۳۳۱ جمادی الاول ۱۳۳۱ - و کالتا از جانب
جمع مشترکین نجم باختر تبریک و تهنیت سال
چهارم نجم باختر از صمیم قلب اظهار نموده دوام
وقوام و زیادی اشعه آتش نظامه بهائی را از
خدا خواهانیم و هر چندیکه تاکنون اعداد مشترکین
تا ۳۷ نفر رسید و لی برای سال چهارم امید
وارم اعداد مشترکین بیشتر گردد لذا از آن احار
محترمه خواهشمندیم که از نم اول اسال تقریباً
شصت نفر برای شت فرستاده شود .
نجم باختر - ما هم امید داریم که اسال عدد
حضرات مشترکین در جمیع بلاد ایران اقلا دو برابر
شود * * *

جناب دکتر بشیر

از شیکاگو
برادر عزیز و رفیق محترم آقای بشیر افندی پسر ابراهیم
افندی علی در پورت سعید فارغ التحصیل شدند
و در ۱۹ این ماه دیپلوم طب و جراحی اخذ
گرفت و شاید در فصل پائیز بشرف مراجعت
نمود .
نجم باختر از صمیم فؤاد به جناب دکتر بشیر تبریک و تهنیت
بنامه

۵
جلسی چند شب قبل منعقد شد در قمارخانه ای در محله
و اعضای انجمن اسپرانتو و انجمن صحت و انجمن حقوق نسوان
و انجمن شریون و غیره سر کیش حاضر بودند و بدین نهایت
از خطابه مبارک در این مسائل اظهار سرور و فرح
نمودند و دست بست زدند رئیس مجلس کشیش
محترم دین کا تو لکی بود و حضرت مولی الزری را در
نهایت احترام استقبال و معرفی نمود بعبارتی که فصیح
تر از آن امکان نیست و هم چنین مجالس دیگر بواسطه
انجمن تورانیان و شریون و غیره منعقد گردید که بدین نهایت
آثار عظمت و قدرت مرکز شایق واضح و نمایان بود .
حال فردا بعد از ظهر علمای وینه پای تخت مملکت
اطریش هتیم چند روزی که اینجا توقف نموده بعد
دو بار با ستوت کارت و بادن بادن محل لایق
مشهور المان فتر حجت پائیز نموده پس از چند روز
توقف در اینجا عازم شرق خواهند شد *

از وینه تاریخ ۲ آوریل ۱۳۳۱

المجدنه و البته که در شب مرکز شایق ارواح العیالیه القاد در نهایت
صحت و سلامت از شهر برداشت و در وینه گشت و در این
هوتل [گراند هتل] منزل گرفته امروز رئیس و نشی انجمن
تورانیان بحضور مبارک شرف شده اشبار و عده گرفته اند
که در محفل آنها خطبه ادا و کردند و هم چنین شب دوشنبه
حضرت مولی الزری چند روزی که در این شهر توقف خواهند نمود
تا نجات جنت ابری بخوبی خوشی در میان ناسانتشایا بدین
در این شهر مانند بود ایتا اولر مکتوب ابرای نامیده بود
فی الحقیقه در شهرهاییکه جماع بهائی نیست از جنونی نموده
امر الله واضح تر و عظیم تر است زیرا آنچه تهنیه و تبریک بشود
و آنچه تعریف و توصیف میگردد بواسطه خارجیه هاست
پس از چند روزی که در این شهر توقف عازم استرکات
خواهند گشت *

از استرکات تاریخ ۱ می ۱۳۳۱

پس آن دانش چشم سزا بلك بآن نازكی از دیدن جهان
و آنچه در اوست بی بهره نماید دیگر پرده از اگر چشم دل
فرود آید چه خواهد نمود

ای دوستان امروز باب آسمان بمفتاح اسم الهی گشوده و
بحر جود امام وجوه ظاهر و متواج و آفتاب غایت شرق و لایح
خود را محروم ننمائید و عمر گرانمایه را بقول این و آن تمام
نکنید کمر همت بکمر ننمائید و در تربیت اهل عالم توجه کنید
دین الهی را سبب اختلاف و ضغینه و بغض اندانید لکن
عظمت میفرماید "آنچه از سماء شیت در این ظهور منع
اقدس نازل متصور اتحاد عالم و محبت و وداد اهل آن بود
باید اهل بهاء که از حقیق معانی نوشیده اند بکمال سرج و
سحان با اهل عالم معاشرت نمایند و ایشانرا متذکر دارند
با آنچه که نفع آن بکل راجع است این است وصیت ظهور
اولیا و اصفیای خود را عالم بمرتبه خلق شده و کل بوداد
و اتحاد مامورند باین کلمه مبارکه که از افق فرم سلطان احدیر
اشراق نموده ناظر باشید و ذکر نمائید کت فی قدم ذاتی
و ازلتیه کینونی عقیقت حق فیک تخلتک و القیت علیک انوار
و اظهرت لك جمالی ایضا میفرماید "عروس معانی بدویم
که و رای پرده های بیان تصور و پنهان بود بعنایت الهی و
الطاف برائی چون شعاع منیر جمال دوست ظاهر و هوید شد
شهادت میدهم ای دوستان که نعمت تمام و محبت کامل و برهان
ظاهر و دلیل ثابت آمد دیگر تاهمت شما از رب انقطاع چیز ظاهر
نماید کذلک تمت النعمة علیکم و علی من فی السموات و الارضین
و الحمد لله رب العالمین

اخبار جهانات

از بوداپست . قبله آقا میرزا احمد سهراب .
بتاریخ ۱۵ اردیبهشت ۱۲۹۳ . حال هفت روز است که شمس
مکرمینا ق از افق بوداپست پای تحت مجرستان طالع
و لایح و مجالس و محافل عظیمه هر شب و هر روز منعقد

عالم بود یقیناً اهل یوروپ و آمیریک بهتر قادر بودند
بل این انخداست و در نظر ما که از او دوریم بسیار
مینماید

حضرت باب را حبه ترین شهید کردند و حضرت
بهاء الله و عبدالبهاء را از طهران خارج بلد نمودند اول
در بغداد بعد در اسلامبول و بعد در سلاطیه و بالاخر
در زندان عکا که جای قطاع الطریق و قایلین عثمانی بود
فرستادند این محل بدآب و هوای ترین جای بود گویند
که اگر پرنده در هوای عکا طیارن نمود فوراً بمیرد هر شب
آن قدر بدر بوده ککن پس از چندی تغییر یافت و بهتر
گردید خلاصه اغلب معصبین بر اطفای این نور عظیم
برخواستند اما منتشر و مشهور تر گشت و هزاران نفوس
بنفحات روح القدس خلق و تربیت شدند که هر يك با فعال
درست و اقوال صدق سبب تربیت دیگران گردیدند
و مبتهای نتیجه علم و اصل گشته چه که مقصدان تحصیل
علوم تهذیب اخلاق و اعمال و اقوال شخص است و فائده
مند بودن از برای هم نفع خود متعالیم حضرت
بهاء الله و نصاب حضرت عبدالبهاء و آن وقت جلوه گر
شود که شخص بدقت کامل چه هم طلبی از آن طلب
غور نماید و با مقتضیات امروزه تطبیق کند بلاشک انصاف
دهد که این تعالیم آسمانی دوی در دین زمان است
و باعث ترقی و برتری هر ملتی که بترویج و تصدیق و انتساب
آن تمام دل و جان قیام فرمایند

جوهر تعالیم این امر عظیم محبت و عرفان الهیت و خیر محض
و صلح عمومی و وحدت عالم انسانی است چنانچه میفرماید :-

"ای اهل ضوان من نهال محبت و دوستی شمارا در
روضه قدس ضوان بید ملاطفت غمر نمودم و بنیاد
مرحمت آبش دادم حال نزدیک بشمر سیر جبهه نماید
تا محفوط ماند و بنار امل و شهوت نسوزد" ایضا "اصل کمال
هو الاعتماد علی الله و الاقصاد الامر و الرضا بمرضاة" ایضا "ای

انسان را به تشریف دانش و پیش بحد استعدادش اختصاص
 کرامت فرمود که هر فردی از افراد بنی بشر شخصاً بتفقیش هر مسئله
 از مسائل الهیه قیام نماید و پس از تحقیق آنچه حقیقت است
 بدون تعصب قبول نماید و مانند کوران و بی دانیان عمر
 گرانیده را بتقلید دیگران تلف ننماید * بشارت امر
 اقدس جمال مبارک و ندای عالمگیر حضرت عبداله‌آء روحی
 لترا بقدام احبائه الفداء از برای یگانگی و اتحاد ادم مختلفه و
 رفاهیت عالم انسانیت * این ندای الهی از شرق رسیده
 و الحمد لله در جمیع ممالک متمدن غرب شنیده شده و نفوس
 مبارکه از هر ملت و مذهب بگوش هوش استماع نموده اند و مجالس
 و محافل متعدد تشکیل نموده که در آنجا دوستان با کمال دل
 و جان بتربیل آیات سماوی و تعالیم کمالش غولند و از برای
 وحدت عالم انسانی دعا نمایند بهائیان را جز وصیت و یگانگی
 عالم انسانی مصلحت نیست دعایشان بر رفع جنگ و جدال است
 و امیدوارین آنکه اشراق شمس معانی که در این قرن نورانی
 آدم و عالم را روشن و منور فرموده جمیع ساکنان شرق و غرب
 جنوب و شمال عالم نورانی و روحان فرماید و بزودی صلح عمومی بین
 تمام ملل و مذاهب عالم که رضای حضرت یزدان است تاسیس
 و مستدام گردد ای برادر من آیا تو هنوز باین نورشور
 شده یا هنوز سحاب و همار ظلمات مانعت از خدا طلبی
 که هر یک از شماها مانند آینه پال از آفتاب حقیقت اخذ
 نور و حرارت نمائید و دیگران را هم منور و منجذب فرمائید امر
 اقدس حضرت بهاء الله اینست که این بزرگان با قوال
 در ست و اعمال حسنه سبب هدایت و بهتری و ترقی
 خلق عالم گردیم اعمال نیکو نتیجه کلی بخشد اگرچه هر یک
 را اقوال درست و پسندیده واجب و لازم هر چه بیشتر
 قلب از تعصب دینی و دینی با او و ظاهر کنیم زیاد تر نور حقیقت
 و آفتاب هدایت و آن درخشان گردد و ما را در نزد خدا
 و انسان تابان گرداند
 اینست تمدن روحا و سبب رفاهیت خود و کافه بنی نوع

انسان پس یائید تا با قلوب طاهر و ایمان قوی بخدمت عالم³
 انسانی قیام نمائیم
 آیا این امر عظیم بقوه انسانی ممکن است یا میتوان بقوه سیاسی
 ترویج داد ؟ هر منصفی انصاف دهد که ممکن نبوده
 و نخواهد بود پس آن چه قوه است که سبب ترقی حقیقی
 و آسایش عالم انسانیت ؟ * آن قوه روح القدس
 است که انسان را حکم را ملک آسمانی فرماید شخص جسمانی را آدم
 روحانی نماید دلیل را جلیل نماید و فقیر را غنی کند چنانچه
 حضرت مسیح میفرماید که نفحات روح القدس آخرین
 و پستین را اولین فرماید اگر چه هر یکس هم مقاومت
 و ضدیت این قوه الهیه نماید و لو اینکه اولین و جلیلترین
 باشد پستین گردد * دین بهائی دین الهیت
 دین عموم ملل و مذاهب عالم است اگر قوی در تعالیم این امر
 عظیم تفکر نماید خود انصاف دهد که فی الحقیقه همچنین
 است زیرا تعالیم این اجماع جمیع تعالیم و ادیان دایان
 الهیت و محبت محض است مبشر این امر مبشر
 حضرت باب است و ما ستر آن حضرت بهاء الله
 است و مرقع آن حضرت عبداله‌آء است که بعضی از
 شما این شهر لندن زیارت نمودید و شاید هم بگوش
 خود شنیدید آنچه را که تاکنون شنیده نشده است
 کلماتی با قوه عظمی و نفوذ غیری دارد چنانکه گذشته
 است که این امر مشهور آفاق شده و در جمیع ممالک و شهرها
 عالم بهائیان یافت میشوند و هر یک بتمام دل و جان بحد
 و وحدت عالم انسانی مشغولند هر کس را دوست دارند
 و از برای بدخواهان خود دعا خیر نمایند و کل عالم بصلح
 اکبر دعوت نمایند الحق این قوه قوه الهیت و نفحات
 جا بخش روح القدس است هر یک از این اشیا
 عاری از علوص و فنون انسانی بوده و هستند آنچه
 فرماید از روح القدس است هرگاه ترویج این امر عظیم
 بقوه علم انسانی یا تدبیر عقلا و حکماء عصر و یا بصرف مخازن

اعلان وحدت عالم انشا کرد و اعلان نمود که دین باید اسباب محبت و الفت شود و سبب محبت باشد عدوت باشد عدوتش بهتر از وجود آن است زیرا مقصد محبت بین بشر است چون از دین عدوت بین بشر حاصل شود البته معدوم باشد بهتر است هم چنین حضرت بها و الله اعلان نموده باید دین مطابق علم باشد زیرا علم حقیقت است و دین حقیقت است و ممکن نیست که در حقیقت اختلاف پیدا شود و اگر مسئله از مسائل دینیته مخالف عقل و علم باشد آن هم محض است ابد اساس ندارد زیرا ضد علم جاهل است مخالف عقل نادانی است و این مثل آفتاب روشن است عالم بشر در ظل خداوند اکبر است جمیع بندگان خدا هستند جمیع در سایه بحر الهی راحت نموده اند خدا کل را خلق کرده جمیع را رزق میدهد جمیع را تربیت میفرماید جمیع را حفظ می نماید مادامیکه او جمیع میپااست ما چرا نامهربان باشیم خدا جمیع بندگان را دوست میدارد ما چرا بغض و دشمنی نمایم خدا با کل صلح است ما چرا بجنگ و جدال شغول شویم خدا ما را برای محبت و اخوت خلق کرده نه برای دشمنی خدا ما را برای صلح و سلام خلق نموده و نه جنگ و جدال این چنین صفات حق تعالی چرا بصفا عظمی تبدیل نمایم چنین نورانیست چرا بظلمت مقاومت کنیم چنین محبت الهی چرا باعداوت مقابله کنیم شش هزار سال است که باهم نزاع و محاصره می نمودیم حال در این قرن نورانی باید محبت و دوستی بهمدیگر نمایم امروز عدوت و بغض عظمی در بین دین است آیا از این ها چه ثمری حاصل شده چه فائده از برای بشر مرتب گردیده آیا این کفایت نیست این عصر نورانی است این عصری که از این اوهام باید آزاد گردیم این عصری است که باید خصوصیت و بغضاء محو شود این عصری است که باید ادیان یک دین گردند مذاهب متحد شوند و با محبت و خوشی باهمدیگر الفت جویند زیرا جمیع بنده یک خداوندیم از یک رحمت عظمی بوجود آمده ایم از یک شمس نورانی شده ایم از

یک روح حیات یافته ایم نهایت این است یکم رضاست باید نهایت مهر بانی معالجه نمود یکی جاهل است باید تعلیم کرد یکی طفل است باید تربیت نمود تا شمس اخوت آسمانی این ابرهای تاریک را پاک کند نماید نباید کسی را مبغوض دانست نباید با کسی را تقصیر نمود جمیع پدر اند جمیع مادر اند جمیع برادر اند جمیع خواهر اند اتحادی را که خداوند موجود نموده نباید ماها سبب انفصال آن گردیم بنیانی را که خدا برای محبتش نهاده خراب نکنید مقاومت را در الهی ننمایید پیروی سیاست الهی ننمایید بموجب آن حرکت کنید البته سیاست الهی ما فوق سیاست انسانی است زیرا هر قدر سیاست انسانی ترقی نماید کامل نیست اما سیاست الهیه کامل است ما باید از سیاست الهیه اقتباس کنیم هر نوعی که خدا بندگان خود معامله می کند همان نوع رفتار نماییم اقتدا بخدا کنیم ما همیشه می کنیم آثار باهمن اول ما مشاهده میکنیم حکمت و شاهد می کنیم حجت و اول ما مشاهده میکنیم قوت و قدرت اول باید دست از راهمات و تقلید برداریم و تمسک نتوانیم و از اعتدال و انتر و اجتناب کنیم معاذ الله هرگز انبیای الهی باین راضی نبودند انبیای الهی جمیع یک روح بودند جمیع بشری و تعلیم دادند و تعلیمات انبیای الهی روح محض است حقیقت محض است محبت محض است الفت محض است پس ما باید متابعت انبیای الهی کنیم

بَشَائِرِ اَمْرِ اَقْدَسِ خَضِرِ تَبِیُّهَا اللهُ

خطبه عظمی مستر آرتور کثرت علیه بها و الله که تاریخ ۲۷ نومبر ۱۹۱۲ در حضور جمیع کثرتی انجمن و اجتماع انکس و اشرافه بودند و این عبد و خادم اجتناب الهی بر خدا و او محض از برای آگاهی یاران شرق بفارسی ترجمه نمود * * * شکر و سپاس فراوان خدای عز و جل که هر یک از افراد

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این مجریه برستایخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت ازادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این چیز عوامی خواهد نوشت و مقالات مفید که موافق سبب ادراسات قبول و نشر خواهد گردید

خطابه مبارک

خطابه مبارک حضرت عبدالبهاء که در حضور انجمن اديان آمريك در فوده هال روز جمعه ۲۰ می ۱۳۲۹ ساعت سه بعد از ظهر در شهر بستر

که بعد از آن تقالیدی در میان آمدن آن تقالید با این شد زیرا این تقالید حقیقت نبود اوها بود و یکی شریعت سبع و برضرتعالیم و نوامیس الهی و چون مخالف بود سبب نزاع و جدال گشت در حالیکه ادیان باید با یکدیگر نهایت الفت داشته باشند نهایت اختلاف پیدا کرده اند عرض آنکه دلجوی از هر یک نمایند بقال برخاسته اند عرض آنکه تعاون و تعاضد یکدیگر کنند بحاربه با یکدیگر پرداخت این است که عالم انشا از بدایت تا الان و احتیافه همیشه بین ادیان نزاع و جدال بوده و جنگ و قتال بوده اگر نظر حقیقت آنها کنید شب و روز گریه نمائید زیرا الله را که اساس محبت است اسباب مخالفت کرده اند زیرا شریعت الله مانند علاج است و اگر در محل خود مرض شود سبب شفا است و کمن یا اسفا که این علاج ها در دست طب غیر حاذق بود علاجی که سبب شفا گردد سبب مرض شد عرض آنکه سبب حیات باشد سبب موت شد عرض آنکه سبب حیات شود سبب موت شد زیرا این علاج ها در دست طب غیر حاذق افتاد و طب غیر حاذق چنانچه بخشد باز علاجش مری حاصل نگردد بلکه سبب موت شود حضرت بهاء الله شصت سال پیش در ایران ظاهر شد و در آن مملکت در میان ادیان و مذاهب و اجناس نهایت بغض و عداوت حاصل بود بدینجه که رؤسای یکدیگر را شمشیر و لعن میکردند و جمیع خون یکدیگر را میخوردند حضرت بهاء الله

ادیان الهیه بجهت محبت بین بشر نازل شده بجهت الفت نازل شده بجهت وحدت عالم انشا نازل شده ولی انفسوس که صاحبان ادیان نور را بظلمت مخلوط کرده اند هیکل هر پیغمبری را ضد دیگری می شمارند مثلاً یهودیان مسیح را ضد موسی میدانند مسیحان حضرت زردشت را ضد مسیح میدانند بودایان حضرت زردشت را ضد بودا میدانند و کل حضرت محمد را ضد جمیع میدانند جمیع منکر حضرت باب و حضرت بهاء الله و حال آنکه این بزرگواران بپریشان یک است مقصدشان یک است و جمیع متحد و متفقند اساس تعالیشان یک است حقیقت شریعتشان یک است جمیع یک خدا تبلیغ کردند و جمیع شریعت یک خدا را ترویج کردند مثلاً حضرت زردشت پیغمبری بود بر مذاق حضرت مسیح تماماً و هیچ تفاوتی در بین تعالیشان نیست و هر چنان تعالیم بود ابداً مخالفت با تعالیم حضرت مسیح ندارد و هر چنان سارانیای این نور مبارکه بپریشان یک بود مقصد یک بود شریعتشان یک بود تعالیشان یک بود و لکن یا اسفا

بخار

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از شیخاغو آخیریکا

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DELEGATES AND FRIENDS ATTENDING FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA
Masonic Temple, New York City, April 25-29, 1913

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"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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PUBLIC MEETINGS OF THE FIFTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

NEW YORK CITY, APRIL 26-29, 1913

By Joseph H. Hannen

ROSES—red roses—a profusion of rich, rare, regal red roses! It is thus that one recalls the perfect days spent with the New York friends upon the occasion of the Fifth Annual Convention of Bahai Temple Unity. First and foremost, because of the abundance of the fragrant blossoms, deep-tinted Jacqueminots, American Beauties and the various intermediate shades, which adorned the tables at the series of entertainments given us; and one must not overlook a perfect Crimson Rambler which gracefully ornamented the platform upon the occasion of the public meetings! But the association of ideas carries yet a deeper significance: For the perfection and fragrance of the rose typifies the occasion as a whole. As the friends gathered from far and near one thought of the petals of a great hundred-leaf rose, each adding its tint of beauty and its fragrance to the blossom; and like the heart of a rose they were clinging to the Center of the Covenant, from whence emanated the sweet spiritual fragrance which is diffused throughout the world. As one can tell the artificial rose from the true by this very fact of the attachment of the petals to a living center, even so this was a great body vibrant with life, beauty and fragrance. The Center of the Covenant drawing from the very Heart of God Himself the spiritual nourishment which is the food of the soul, completed the similitude, and so as a great rose, or perhaps a rose garden, one recalls the assemblage which gathered at the call of the executive committee.

This convention developed a most significant fact—that the spirit of the conventions is independent of environment; for those who had attended previous sessions in Chicago had felt some interest in noting the effect of a change in the place of meeting. It had seemed that the Mashrak-el-Askar site, as well as the de-

lightful hospitality of the Chicago friends, were inseparable from the convention program. But with no thought of comparison it became evident from the very first that the inspiration of the occasion and the very presence in one place of many of the friends would generate the spiritual atmosphere; and history was written during these recent and memorable days in the creation of a new and vitalizing force which shall from year to year energize various centers and leave enough to spare, like the miracle of the loaves and fishes, to supply the wants of thousands in the various centers to which the delegates shall return.

At 3 p. m., Saturday, April 26th, while the executive committee was in session in an upper chamber, a reception to the delegates and friends was given in the spacious and beautiful parlors of Mrs. Florian Krug, 830 Park avenue. Here was enacted the delightful experience of greetings interchanged by the friends from the various assemblies to be represented in the convention. This year it seemed that even a larger number than usual were present. To the strains of sweet music furnished by an orchestra, the divine harmonies were played in tender chords vibrating into the depths of the souls of the company. Here beautiful flowers lent their fragrance to the ensemble; the reception committee dispensed graceful hospitality and the delightful hostess and her charming daughter made all feel at home. A buffet luncheon refreshed the travelers, and one was loath to leave the sparkling scene when the hour came, all too soon, to proceed to the next function.

The Feast of Rizwan was celebrated by a dinner, given by the New York Assembly to the delegates and friends. For this purpose the Columbia University Commons was secured, the vast hall being admirably suited to the oc-

casion. About 250 guests were seated at the tables, which were arranged in a row of five, branching off from the long table reserved for the reception committee and the executive committee and speakers. At the appointed hour, 6:30, many had gathered, and the university campus was enlivened by the arrival of parties in happy concourse.

At the center of the speaker's table, which was well nigh covered with the red roses to become so memorable, Mr. Mountfort Mills presided, and under his happy and skillful direction the evening was a perfect joy. At about 7 o'clock the assemblage joined in singing "Joy to the world! the Lord is come," Mr. Edward B. Kinney directing at the piano. Mr. Mills delivered the opening address, describing the object and nature of the Feast of Rizwan, and welcoming the guests of the evening.

After a bountiful repast had been completed, Mr. Mills read Words of BAHÁ'U'LLAH. The musical program of the convention was in charge of Mr. Kinney, who accompanied Miss Slater in the next number, a soprano solo, "Widmung." Words of Abdul-Baha were next read, followed by a song in which the friends were again heard in the stirring words of "Nearer, my God, to Thee." Another solo by Miss Slater was followed by an address by Eshte'al-Ebn-Kalanter, M. A. K. K., who graphically presented the meaning of the Rizwan in its Persian sense. Mr. Roy C. Wilhelm read a cablegram recently received from Abdul-Baha. Mrs. True, of Chicago, followed with a graceful address. A most interesting contribution was then given by Dr. Halliman, superintendent of the Bowery mission, who expressed his appreciation of the visit of Abdul-Baha to the mission in April, 1912; in fact, the first place visited on the American trip was this center of activity. Dr. Halliman also voiced his praise of the friends in New York who had interested themselves in the work since. It may be added at this point, although Dr. Halliman did not tell it at the time, that on the anniversary of Abdul-Baha's visit a party of the New York friends planned to visit the Bowery mission. When Abdul-Baha learned of this plan he forwarded a draft for \$80, with instructions that, as he had done a year before, each person attending the mission on this anniversary night should be given a silver quarter. This was arranged, and the money sent was exactly enough to supply everyone. Thus the spiritual and material bounty of Abdul-Baha was bestowed anew upon these human derelicts.

Mr. Bernard M. Jacobsen responded to a call in a most effective address and was followed by the Reverend Mr. Angell, of Brooklyn, who expressed a sympathetic interest in the work of the Bahais. Mrs. Inglis sang by request and most effectively "The Holy City." Mr. Charles Mason Remey, Dr. Zia M. Bagdadi, Mr. Albert H. Hall, Mrs. Annie L. Parmerton and others delivered brief addresses in closing, and the beautiful feast was at an end. Tangibly concluded; yet never ending so long as memory lasts, and productive of a spiritual uplift which will cause it to be remembered in all the ages and worlds!

Sunday afternoon, April 27, at 3:30, a general meeting was held at the Berkeley Lyceum, 19 West Forty-fourth street. This proved to be a most happily chosen place of meeting; in effect a small theater. The auditorium, balcony and boxes were well filled, many strangers being present. Mr. Albert H. Hall presided, and to those who have had the privilege in the past of attending gatherings under his direction this assures a spiritual blessing. The blossoming rose plant which lent color and fragrance to the stage settings was typical of the speakers, who unfolded the beauties of the Rizwan of El-Baha with vibrant force and resonance which penetrated, not only throughout the auditorium but deep into the soul of every auditor.

All present joined in singing "Joy to the world, the Lord is come!" under the leadership of Mr. Kinney, as before. This was followed by an impressive period of silent prayer, following which Mr. Mountfort Mills read the familiar supplication "Unite the hearts of Thy servants." Mr. Hall then read the words of Abdul-Baha suited to the occasion, followed by a clear explanation of the Temple Unity Movement.

A baritone solo "Judge me, O God!" (Dudley Buck) was most effectively rendered by Mr. Frederick William Gunther. This was followed by a stirring address by Eshte'al-Ebn-Kalanter, whose message was most direct and appealing. Mrs. Frederick William Gunther then sang "I will extol Thee, O God."

Mrs. Claudia Stuart Coles, of Washington, followed, and then "Mother Beecher" read prayers for the new Chinese Republic, first explaining how the government of China had asked the prayers of the Christian world on this date; a most fitting supplication as a part of the universal plan of BAHÁ'U'LLAH.

Mr. Hooper Harris delivered a characteristically fine address. A sextet, with Mrs. Will-

iams and Miss Rossi-Diehl as soloists, rendered most impressively "I waited for the Lord," the other parts being taken by Miss Garbarden, Miss Harriet Magee, Mr. Kinney and Mr. Albert Ciccareli. This closed the exercises of the afternoon.

Sunday evening the friends were bidden to a feast at the home of Mr. and Mrs. Edward B. Kinney, at 6:30. A wonderful gathering was there assembled, and when it is recorded that more than two hundred were seated at the tables, not half of the story will have been told. The matchless and gracious hospitality of the hosts, the joy and spirituality of the guests, and the bounty represented by the repast were memorable! And then the charming friends who served made a picturesque setting, creating a divine harmony in a home devoted to this particular subject. The feast was served in courses, the principal one being a genuine Persian pilau of lamb and rice. Truly a stupendous undertaking, its complete success showed the power of the Spirit and the superlative quality of hospitality!

At the commencement of the feast, Mrs. George Lesch, of Chicago, read a prayer. Miss Mary Lesch, one of the Chicago delegates, read some of the words, and Mr. William H. Hoar read from the *Ighan*. Mr. Alfred H. Lunt read an article from a London magazine, including an address by Abdul-Baha.

After the feast had been concluded, Mrs. True, by request, spoke on the subject of the Mashrak-el-Azkar, giving historical facts. Mr. Joseph H. Hannen, of Washington, was called upon to describe Abdul-Baha's visit to the Mashrak-el-Azkar site in May, 1912. Mrs. Annie L. Parmerton, of Cincinnati, read a Tablet about the Mashrak-el-Azkar and a poem by Tayere Khanoum.

An announcement was made concerning a fund to purchase a vase for the Tomb of BAHÁ'Ó'LLAH, on behalf of the American friends, to the effect that the fund was in the hands of Mrs. Kinney, and all who desired might send or hand their contributions to her.

Dr. Zia M. Bagdadi closed the meeting with a chant in Persian, and thus closed a perfect Bahai feast, something possible only in this day and through the power of the Center of the Covenant.

Monday evening at 8 o'clock, the friends were bidden to a reception at the home of Mrs. Alexander C. Morten, 141 East Twenty-first street. At the appointed hour the parlors of this delightful residence were filled, and after a social hour the friends were asked to

proceed to the upper floor, a charming studio in which were exhibited the motion pictures of Abdul-Baha, taken in New York (Brooklyn) during the summer of 1912. These were shown by Mr. John George Grundy, with a descriptive talk, and proved to be wonderfully life-like, recalling to the many present who had seen him the actual presence of the Servant of God. Downstairs, before and during the picture exhibitions, a record of Abdul-Baha's voice was heard, and thus the wonders of the Twentieth Century were demonstrated in this matchless manner and a new era was inaugurated in worship and praise.

The very large attendance made a second exhibition necessary; meanwhile refreshments were passed and in delightful concourse the hours passed swiftly until another beautiful day had closed. To the hostess of the evening all praise is due, and her reading of the *Hidden Words* at the commencement of the evening was most effective.

The closing and public session of the convention was held in the French Ionic Room of the Masonic Temple Tuesday evening, April 29, at 8 o'clock. Mr. Hall occupied the chair, and the music was under the direction of Mr. Kinney, to whose untiring efforts the harmony of the convention was largely due.

A song, "His Glorious Sun Hath Risen," was followed by an interval of silent prayer. Mrs. Harlan Ober then read a prayer. A solo, "These Are They" (Gaul), was splendidly rendered by Miss Rossi-Diehl. The chairman, Mr. Hall, then delivered a characteristic address, most impressively moving the audience, who followed him closely and were both pleased and edified with his words of wisdom.

Mr. Alfred H. Lunt, of Boston, followed with an earnest address whose logic was irresistible. He was followed by Mr. Bernard M. Jacobsen, described by the chairman, as the "Evangelist of the Cause in America." Proofs, scriptural and logical, poured from the lips of this earnest speaker, who made his case invincible.

A tenor solo by Mr. Frederick Vettel, "Watchman, What of the Night" (Mendelssohn), was enthusiastically encored. The chairman then announced his great pleasure in presenting one of the "Children of the Night" who had become a wonderful light, and Mr. Louis G. Gregory, of Washington, addressed the assemblage in his usual earnest, powerful and effective manner.

A duet "Love Divine" by Miss Rossi-Diehl and Mr. Vettel, was followed by an address

by Mrs. Isabella D. Brittingham. This beloved teacher was heard to splendid advantage. Mrs. Mary Hanford Ford was next introduced, and in a telling manner gave her impressions concerning the economic aspects and practical advantages and claims of the Bahai Movement.

An evening of rare beauty, blending sweet music with spiritual harmonies, was brought to a close with a Bahai hymn, in which all present joined.

Thus ended the sessions of the convention of 1913. In its truest sense, however, the convention was not confined to New York, but was participated in by the friends throughout America and in all parts of the world. Its real chairman was the Center of the Covenant

of God, whose presence was felt by all in a most wonderful way. And what is true of environment applies equally to time, for the sessions of this conference will be continuous, in the spirit developed, the plans made and to be carried out, and in the hearts of souls of all present or touched by its spirit. Thus are Bahai conventions differentiated from all other gatherings. The echoes of this series of sessions will reverberate throughout the ages until the half-light of time shall yield to the Perfect Day of Eternity!

NOTE—The report of the Business Sessions of the Convention is still in the hands of a committee.—*The Editors.*

ABDUL-BAHA AT BUDAPEST

AT the invitation of the Hungarian Peace, Esperanto and Feminist societies and of the Oriental Commercial Academy, Abdul-Baha arrived at Budapest, Hungary, on April 9th. He spoke to a great public gathering arranged by these institutions and besides, on three evenings, to the Theosophical Society, to the Star of the East members and the Turanian Society. About 800 people listened to his Address, which was translated into English by Mirza Ahmad Sohrab and then into Hungarian.

During Abdul-Baha's sojourn in Budapest he received many distinguished visitors, among others the celebrated Hungarian Orientalists, Prof. Vámbéry and Prof. Goldzieher. Prof. Robert Nadler, a Hungarian painter of great

renown, made a portrait sketch of Abdul-Baha.

More important than the outward honors given to him is that his words and personality gave a new start to the Bahai Cause in Hungary, which is on the border of the East and the West, and whose population is a mixture of many antagonistic nationalities, therefore very much in need of internal peace and unity.

Abdul-Baha honored Mr. Leopold Stark, whose address is II Nyulucka 5, by charging him to unite all those in Budapest who are likely to form the first nucleus. Bahai friends all over the world are requested to help by sending good advice and propaganda literature.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 WEST SEVENTY-EIGHTH ST., NEW YORK CITY, JUNE 18, 1912.*

NO MATTER how much the world of humanity advances in material civilization, it is, nevertheless, in need of the spiritual development mentioned in the Gospel. The virtues of the material world are limited, whereas Divine virtues are unlimited. Because the virtues of the material world are limited, therefore man's need of the Divine world, the Divine perfections and virtues, is unlimited.

Consider the history of humanity. You will find that although the very apex of

human virtues has been reached at certain times, yet they were limited; but the Divine virtues have ever been unlimited. The limited is ever in need of the unlimited. The material must be confirmed by the spiritual. The material is likened unto the body, but the breaths of the Holy Spirit are the Spirit itself. The body without spirit is not productive of fruit. Although the body may be in the utmost state of beauty, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished it be, is in need of the light. Without the light within the candle or the lamp, it is not illuminating. The body without the spirit is not productive. The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to his-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Melick.

tory, we find that the greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The Divine Power, however, the Power of the Holy Spirit, conferred this general education.

For example, His Holiness Christ educated universally. Numerous nations, numerous peoples He rescued from the world and bondage of idolatry. He summoned them all to the Oneness of God. They were dark, they became illumined; they were material, they became spiritual; they were earthly, they became heavenly. He illumined the world of morality. And this general education is not possible through the power of philosophy. This is possible through the power of the Breaths of the Holy Spirit. That is why no matter how far the world of humanity advances, it fails to reach the highest degree except through the Breaths of the Holy Spirit; through spiritual education and Divine bestowals. They insure progress and prosperity.

Therefore I exhort you that you may be thinking of developing your spirits. Just as you have striven along material lines and have reached this degree, may you likewise advance in order that your spirits may become strengthened, your spiritual susceptibilities increased, your devotion to the Kingdom of God augmented. May you be recipients of the Holy Spirit, be aided in the world of morality, and attain ideal power, so that the sublimity of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the life eternal, the glory everlasting, be born again and become the manifestations of the bestowals of God.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JULY 5, 1912.*

[The question was asked Abdul-Baha: "You have stated that 'we are living in a Universal Cycle the first Manifestation of which was Adam and the Universal Manifestation of which is BAHÁ'Ó'LLAH.' Does this imply that other Universal Cycles preceded this one and that all traces of them have been effaced; cycles in which the ultimate purpose was the Divine Spiritualization of man just as it is the creative intention in this one?"]

*Translated by Mirza Ahmad Sobrab.

THE Divine Sovereignty is an Ancient Sovereignty; not an accidental sovereignty.

If we imagine this world of existence has a beginning, we can say the Divine Sovereignty is accidental; i. e., it existed once and there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist we can apply the word sovereignty to a king. Otherwise his sovereignty is imperfect, incomplete. If none of these conditions exist sovereignty does not exist.

If we acknowledge there is a beginning for this world of creation, we acknowledge the Sovereignty of God is accidental; i. e., we admit a time when the Reality of Divinity has been without dominion (lit. "defeated"). The Names and Attributes of Divinity are requirements of this world. The names "Powerful," the "Living," the "Provider," the "Creator," require and necessitate the existence of creatures. If there were no creatures, "Creatorship" would be meaningless. If there were none to provide for, we could not think of the "Provider." If there were no life, the "Living" would be beyond the power of conception. Therefore all the Names and Attributes of God require the existence of objects or creatures upon which they have been bestowed, and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no Existent One, no Trainer, and the Attributes and Qualities of God would have been meaningless and without significance. Therefore the requirements of the Attributes of God do not admit of cessation or interruption, for the Names of God are actually and forever existing and not potential. Because they convey life, they are called Life-Giving; because they provide they are called Bountiful, the Provider; because they create they are called Creator; because they educate and govern, the Name Lord God is applied. That is to say the Divine Names emanate from the eternal Attributes of Divinity. Therefore it is proved that the Divine Names presuppose the existence of objects or beings.

How, then, is a time conceivable when this Sovereignty has not been existent? This Divine Sovereignty is not to be measured by six thousand years. This interminable, illimitable

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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No. 5

THE "STRONG ROPE"

Tablet from Abdul-Baha concerning "Firmness in the Covenant"

To the maid-servant of God, Mrs. Harriet Cline of Los Angeles, Cal.

Upon her be BAHÁ'Ó'LLAH-EL-ABHA!

HE IS GOD!

O thou beloved maid-servant of God!

Thy letter was received. It was an indication that thou art spending thy days in the Commemoration of the Blessed Perfection, and art firm and steadfast in the Covenant and Testament and art holding fast to the "Strong Rope."

Today firmness in the Covenant is the means of the promotion of the Word of God, and conducive to the effect of the word of man. Any explanation which does not accord with

the Covenant will have no effect whatsoever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed.

This has been tried a thousand times. Any soul who violates the Covenant and Testament *the least degree, immediately he is cut off*; even in this material world he will become afflicted with remorse and regret. Consequently as much as ye are able, call the people to the Covenant and make the souls firm and steadfast.

Upon ye be BAHÁ'Ó'LLAH-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmed Sohrab, Paris, France, March 29, 1913.

THREE KINDS OF PERSECUTION

Words of Abdul-Baha delivered during his sojourn in America

ALL who stand up in the cause of God will be persecuted and misunderstood.

It has always been so; it will always be so. Let neither enemy nor friend disturb your peace, destroy your happiness, prevent your accomplishment. Fix your soul upon God. Then persecution and slander will make you the more radiant. The purposes of your enemies will be reflected upon themselves. They will be injured instead of you. Oppression is the wind which fans the fire of the Love of God. Welcome persecution and bitterness. A soldier may bear arms, but until he has faced the

enemy in battle he has no right to a place in the king's army. Let nothing defeat you. God is your helper. God is invincible. Be firm in the Heavenly Covenant. Pray for strength. It will be given you, no matter how difficult the conditions.

When Abdul-Baha was sent to Akka, he experienced three kinds of persecution. Two kinds were easy to bear. When he arrived in Akka they placed chains upon his limbs and circlets of steel were locked around his ankles and knees. While the guards were doing this Abdul-Baha laughed and sang. They were as-

tonished and said, "How is this? You are laughing and singing. When prisoners are ironed in this way, they usually cry out, weep and lament." Abdul-Baha replied, "I rejoice because you are doing me a great kindness; you are making me very happy. For a long time I have wished to know the feelings of a prisoner in irons, to experience what other men have been subjected to. I have heard of this; now you have taught me what it is. You have given me this opportunity. Therefore I sing and am very happy. I am very thankful to you." After a time the men who had been appointed to keep guard over me became as loving brothers and companions. They strove to lighten my imprisonment by acts of kindness. They said, "In order that you may not be subjected to the jeers of the people when you walk upon the streets we will arrange your clothing so these chains are not visible." They took the chains which were upon my limbs, gathered the ends together and wrapped them as a girdle around my waist, then arranged my clothing so no chains were visible. One day I wished to go to the hammam (public bath). The guards said, "It will not be possible for you to go to the bath unless these chains are removed; and furthermore it will attract notice from the people in the streets." Abdul-Baha said, "I will go."

The guards then carefully gathered the hanging chains around my waist, covered them with my clothing and we went forth. As we passed through the streets, Abdul-Baha took the chains from his waist, flung their loose, dangling ends over his shoulders in full view and walked to the hamman, followed by a great crowd of hooting, jeering people. The guards were most unhappy, but Abdul-Baha was in supreme joy because of this opportunity to walk in the freedom of the Pathway of God. After many years the doors of Akka were opened, the prison walls thrown down and the chains which Abdul Hamid had placed upon

the body of Abdul-Baha were put around the neck of Abdul Hamid himself.

In brief, this kind of persecution was easy to bear. There was a second form of persecution to which Abdul-Baha was continually subjected at Akka. Spies and enemies were constantly informing the authorities that he was plotting against the government, that he was secretly instigating revolution and teaching principles in opposition to the Mohammedan religion. In consequence of these reports and statements Abdul-Baha underwent a great deal of restriction, difficulty and personal discomfort, but, Praise be to God! always in the utmost joy and exaltation. Sometimes the rigor of his restriction was increased; often he was threatened with death; often threatened with confinement in another prison fortress, but nothing was accomplished by his enemies that could lessen his complete happiness. On the contrary, the more falsehoods they invented, the more evident became his innocence and sincerity, the more constant his thanksgiving and rejoicing. This form of persecution was likewise easy to bear.

But there was a third kind of persecution which brought Abdul-Baha sorrow and unhappiness, a persecution difficult to bear: the bitter words and criticisms of the friends. Where love was expected, hatred and jealousy was found; instead of friendship and kindness, envy and discord were manifested; instead of harmony there appeared dissension and ill-wishing; in place of assistance and appreciation, calumny, falsehood and slander. This is hard to bear.

Now, Praise be to God! turn all your thoughts and devote all your powers to the Divine Covenant. Unless a servant in the Cause of God is subjected to all these persecutions he is not fitted to spread the Heavenly Message of Glad Tidings. Follow Abdul-Baha! Let nothing hinder or defeat you. God is your helper and God is invincible.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

[Continued from page eighty-seven]

universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited to six thousand revolutions of the earth about the sun in its production. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the

terrestrial globe has been the habitation of man long prior to such limited estimate.

As to the record in the Bible concerning His Holiness Adam entering Paradise, eating from the tree and the expulsion through the temptation of Satan, these are all symbols beneath which there are wonderful and divine meanings, not to be calculated in years, dates and

measurement of time. Likewise the statement that God created the heaven and the earth in six days, is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.

When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."

BAHA'O'LLAH says "the universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive labors of scientists and material philosophers by this simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the genesis of the universe dates back six thousand years; the

scientists bring forth certain indisputable proofs and relics and say, "No! These evidences indicate ten thousand, twenty thousand, fifty thousand years ago," etc., etc. There are endless discussions pro and con. BAHA'O'LLAH sets aside these discussions by one word and statement. He says, "The Divine Sovereignty hath no beginning and no ending." By this announcement and its demonstration He has brought a standard of agreement among those who reflect upon this question of Divine Sovereignty; brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many Universal Cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The Divine and creative purpose in them was the evolution of spiritual man, just as in this cycle. The circle of existence is the same circle; it returns. The Tree of Life has ever borne the same heavenly fruit.

IN REMEMBRANCE: SARAH ANN RIDGWAY

WE regret to inform you of the death of Sarah Ann Ridgway of 16 Smith Street, Broughton Road, Pendleton, Manchester, England. Our dear sister passed away, without suffering, on the 11th of May. She had held firmly to the Bahai Cause for fifteen or more years in the United States and in this country; and has worked many years for it in Pendleton—quietly but steadily teaching and acting the blessed principles and duties taught by Christ Jesus and Abdul-Baha. Right to the last she kept up her work at the silk factory—she was a silk weaver—and to the last she thought of the Bahai Cause and friends; and, though about sixty years of age, she never spoke of personal ailments, nor of old age coming on.

Miss Ridgway was always too full of thought for others to worry about herself; and she was respected by all who knew her—her influence was always good.

In build, she was rather small, but strong and energetic; and she moved about among all denominations—sowing the seed of divine fellowship everywhere. Though poor, she found means to help the needy—of whom there are many in the neighborhood in which she lived; and though at work for her living all day, she yet found time and strength to do good among those depressed by poverty or those that were ill. She had been in the presence of Abdul-Baha twice—in London and in Liverpool.

She taught us patience and constancy in faith and works, and we miss her. There are but two of us here now who call ourselves Bahais—she was the first in Manchester and the truest.

May God render her influence and spirit fruitful forever.

Ed. Theo. Hall.

OUR PERSIAN SECTION, this issue, contains: (1) Talk by Abdul-Baha concerning the two blessed feasts—Declaration of the Bab and the Birthday of Abdul-Baha; (2) Convention of the Mashrak-el-Azkar of Chi-

cago, in New York City, by Riza Shafie-Zadeh; (3) Poem by Mirza M. Taki Nazem Khorosani; (4) News from Paris, by Seyed Assa-dollah; (5) News from Paris, by Mirza Ahmad Sohrab; (6) News from Teheran, Persia.

WISDOM-TALKS OF ABDUL-BAHA—A compilation of the addresses of Abdul-Baha delivered at Chicago, April 30 to May 5, 1912. Published in pamphlet form of 24 pages, *price 10 cents*. Proceeds to go to Mashrak-el-Azkar fund.

Address Miss Mary Lesch, 5205 Jefferson avenue, Chicago.

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| <p>با کمال لطف و نصرت بسیار آمد غیر بر اجتناب همی ز قد و شرف هر دو باز از شرق چو خورشید نمود آید ناظم و جد و طرب ساز که آن نیز عهد باز در مرکز خود ثابت و بسیار آمد</p> | <p>جماع ایام که نشان بجمال مد سلمات بلغ سید و شصت و الکر نیز جهت شرق الاذکار باقی ماند یا این نه فقط تصور و کوشش میکنند که وجه ارض ثانی شرق الاذکار را بنودی مسترد دارند بلکه از نو دارند که بوسایل لازم که اندیشه کرده و عنقریب بخت عمل خواهند گذاشت تا سیس شرق الاذکار را بکنند که بلکه وسیله خبر شده دوباره معاودت وزارت هیکل مبارک را برای اقتراح انموقع مقدر بامریک برای امر بحایره انصیب و تحت نماید امید وایم که جذبات خالصانه عباد عنایت حق لک بعد از بطرف امریک معظوف و مشغول بدارد . رضا شفیع زاده</p> |
|---|--|

اخبارات جبهات

از پاریس جناب آقا سید اسد الله نوشته بودند
الحمد لله وجود اطهر حضرت عبد البهاء بر
عرش صحت مستوی و برکسی یافت کبری برقرار
است ملاحظه نموده اید که آتی را از برای
نفس خود راحت مقدر فرموده است لیل و
نهاراً قیام بر اعلا کلمه الله و تبلیغ امر الله
فرموده اند

تا رسد امر تو ای غر زمان
برفشانند بر قد ویت را بکان
سر برار از که جان جرش درار
تا بیند عیان از هر کنار
* * *
ایضا جناب آقا میرزا احمد سهراب نوشته اند:
آخر این ماه حضرت مولانا لوری عازم بریت
سعد خواهند شد این مسئله حال سلامت
دیگر در اروپا توقف خواهند فرمود .

* * *
از ایران اخبارات خوش از اکثر محافل ایران
میرسد و با افسوس که در این ایام اخیر خبر
تعدیات و اذیت بر احباء الله در همدان و
در طهران بر اینجا رسیده است !!!
و ما من ظالم الا سبلی با ظلم

قصیدای غزل

از نظم جناب آقا میرزا محمد تقی ناظم خراسانی بندر حبز
مژده ای ز نور عفت که دلدار آمد
هوالمحبوب
یار بی پرده بصد کوری اغیار آمد
بشرق الشمس من الغرب که فرموده
سوزد از غیب سوی شرق دگر بار آمد
ای دل مرده بشناخ که میما از فلک
بهر اچیا و شفای دل بیمار آمد
شاهد محفل عشاق و ملوک میثاق
یوسف آسا بس کویچه و بازار آمد
جای انکار دگر نیست بگر پس از این
کافیه در پرده نهان بود پدید آمد
رازهای که نهان بود بکمان
هان عیان گشت که آن کاشف اسرار آمد
انفر کرده پس از فتح اروپا آمد

از همدیگر می پرسیدند که این چه روزیست که سفید و سیاه
بلند و کوتاه اسفل و اعلی زن و مرد جوان و پیر و نام مختلف
با هم برادر و برادر بزرگ مقصد و مسلك كه اصلاح خلق
ورفع تعصب و نفاق و تشكيل صلح و رفاق و تعریف
خداوند قادر اطلاق است می میکنند ! نجم باختر
نگو امروز روز وحدت عالم انسانی است !
خلاصه پس از صرف شام چند نفر از خطباء از قبیل
جنابان اشغال ابن کلانتر و دکتر ضیاء بغدادی
و مستر حریر و مستر هال و مستر میلز از فرارگری
نطقهای شمع و میوه و احتیاجات لمیع و مشرق
انشاد بطوریکه حضار سراسر گوش و نگاه هوش شده و
نفس افزایش کرده انقطع هلهله کرده و باشادی
یا بهاء الأبرهی می گفتند !

خبر نگاران جراید نیز در اغلب مجالس حاضر و صورت مقالات و
خطابات را که ناشی از برکت و از تعلیمات جمال مبارک در اعمال
و اقوال احباب بود در ستون جراید بر می خورده با کمال توفیر
و احترام درج و صدق هوالمسک مکرر تهنیت بیان
حقیقت نمود .

چندین جلسات عدیده دیگر نیز در عمارت مسانیک تمیل که
متعلق بجزیره ماسونی نیویورک است منعقد و با بیان با
کمال مجاهدت و مسابقت در تأسیس فوری مشرق الاذکار
شیکاگو راجعه و گفتگو نموده چون نیت عموم خالی از نفسانیا
بود لهذا نتیجه افکار هر يك در نقطه واحد و دائره
مستقیمه مطلوبه شروع به بنای حوری مشرق الاذکار است
شد و از وعده صرف مال و جان احدی دریغ و کف نمود
بملاحظه اینکه جمع آوری هیئت مرکب از دولت و سیصد
نفر برای ترتیب با احتیاج انموقع شریف خالی از تعدد و عبرت نبود
علیهذا با اکثریت آراء نه نفر با اسم هیئت اجراییه از میان
احباب منتخب نمودند که مستقلا مشغول پیشرفت منویات
مقدسیه یاران که فقط تأسیس فوری انمقام متبرک است

نجم باختر : از صمیم فراد حضرت اشغال ابن کلانتر
تبریک و تهنیت می نماید . آقای مشارالیه برای
از اعضای این نه نفر هستند -

امید داریم که مساعدت حضرت خداوند کار می نویز و با افکار
عباد ضعیفه خود شود . مجلس دیگر نیز که از
بهترین ایام تاریخ خیر جناب جوانی کاتبانی بشمار میرود در
خانه مس مس مرتین تشکیل پس از ادای همه قسم مهریانی
و تعارف پر قیمت و تمیز ترین از سخنانی که همه احباب از ایشان
آن مشرق و فوق النور سر برده و شدند همانا شنیدن
صوت واذکار بلنعم مبارکه حضرت عبداله با بواسطه
قرامتون و زیارت جمال و مثال محبوب و نواز بواسطه
عکس متحرک بود که حرکات و مصافحه حضرت سران
را با احباب و یاران نشان داده و یکدیگر را از روی زیارت
ثانوی را در خاطر یاران احداث و ایجاد نمود بل در غرب
جهان شمس بهائیک درخشید از قوس بهائیه و نور بهر
کور به بخشد

در اغلب مجالس صحبت از مرکز نیای و اهمیت ثبوت در
عهد و پیمان حضرت یزدان بود و یاران با نهایت
استعجاب و سرور اظهار محبت و معرفت خود را با کمال تضرع
و ابراهام میکردند

روزی کیشنه مجلس را عمومی کردند تا اغیار نیز از مذاکرات و
قرائت الواح مبارکه مستفیض شوند الحمد لله اشخاص
به نیت تماشا آمده بودند و خارج از حوزة مقبلین بشمار
میرفتند عده ی مجذوب و تحیر بکلمات الهیه شده بودند
که سخن بار و اغیار را نمی توانست تمیز دهد و عموم اغیار با
یک دل مایل بجهت و تفتیش حقیقت از مجلس بدیدند
در محبت احباب نیز بزرگ در مقابل امر و احکام الله
همین بس که از وجوه هیکه برای مخارج واردین احباب
و ترتیب با احتیاج ایشان که بالغ ببلع گذانی می نمود جمع شد
بود تسهیل تمام لوازمات مده اقامت احباب و اجاره

ختم باید صندلیهای هر کس را مقدم راقبه نموده گذاشته
 و چون ورود هر کس بخودش تسلیم و تقدیم نماید و الا اگر احدی
 سپرد و یا اینکه دون شنوات ظاهری خود نشاده شود
 بر حسب عادت ذی حق و مجاز است که با صاحبخانه اگر چه
 دوست صمیمی هم باشند قطع اتلاف کرده و اغلب بمقام
 اتلاف نفس هم دیگر بر می آیند و فی امروز امر حضرت
 بهاء الله ان عادات باعی را بیکه از میان خود بطریق صحیح
 ان حرکات دلسوزانه را با اخلاق و ادب جهان افروزان
 قلب و تبدیل نموده بطوریکه صدق این قول را تقریر می نماید
 مسرکینی تأیید خواهد نمود . پس از اینکه عده از
 مهمانها آمد و بدون امتیاز استثناء نژادی برادر و ارجمند
 جا بود گرفته و نشسته صندلی کفایت نکرد و اطراف میزها
 شمار نیز اشخاصیکه زود آمدن بودند اشغال کردند علیهذا
 اغلبی از یاران اعم از اناث و ذکور دوری شام خود را در دست
 گرفته و جمعی روی میز پهنه نشسته با کمال گشاده رویی و
 بشاشت و بدون احساس ذره تکدر و تغصص صرف غذا
 کردند و بعد از اتمام شام عده کثیری از حضار بدون تکلیف
 و خواهش صاحبخانه بیا خواسته بایک گرمیت و اتحاد
 تصور نکردن مجمع آوری ظروف و جابجاء کردن صندلیها
 و خدمتگذاری بپاریدن مشغول شدند تا لوازمات شام
 از اطاق برجیده شد بعضی از روی صندلی و برخی در
 روی زمین نشسته بایک جهان حضور قلب و فرج دل
 با صفا و ادکار و اوراد مشغول شدند اغلب از غایتگان
 تجربات و مکاشفات محسوسه خود را پس از اقبال بامر
 حضرت بهاء الله بانهایت حرارت و اشتعال فوق العاده
 بیان نموده و مستمعین نیز بکلی مجذوب و مفتون اثرات
 حنه امیرش و در آخر هر خطابه عموماً "الله ابهری"
 می گفتند در ختم مجلس مسترکینی صاحبخانه که موزیک
 دان بسیار خوبی است سرود بهائی را که بطبع رسانده
 و با حباب توزیع کرده بود امواج اندین و خود مشغول نواختن

پیانو شد . مسرکین و گریه عیال یکی خیر احسان ممتاز
 نیویورک است تا قبل از تشریف فرمائی مرکز شایق حضرت
 عبداله باء بمملکت آمریکا بملا خطه عدم سعادت و آسایش
 شوهرش گرفتار شکنجه و تعذیب و تسخر و توهین بود و پس
 از آنکه در جهان من ابراهه الله از افاق مملکت آمریکا و
 مخصوصاً از ساحت عمارت شخص مشارالیه ساطع شده
 و شفاها بامری ایبه مکالمه فرموده اند گوئی ان شخص
 خلق جدید شرع و تغییر ماهیت کرده بطوریکه مغایر
 معمول کمال ملاطفت و محبت را به عیال مشارالیهای خود
 کرده و در عوض آنکه سابق مخالفت داشت بپاد اهد
 از بهائیان با عیالش معاشرت و مصاحبت کند امروز
 بذلخواه و تمناهای خود بجلیله اش اجازه داده است که از هر طریق
 خود که از جاهای مختلفه آمریکا نمایندگی آمده اند پذیرد
 نماید و بتاسیس مشرق الاذکار حمایت و مساعدت مادی
 بکند کرات در خانه همان دکتور سابق المذکر عیالش که
 مسرکین و گریه در واقع روح عجیبی است مهمانها و روحها
 بسیار مفصل و محفل با حباب داد و یاران از صحبتها و بیانیات
 حکیمانانه این خانم ملک سیرت و سارا سیرت که بلا تردید موزید
 از غیبت است بکرم عالم التذاذ و احتفاظ بردند .
 یک روز نیز در یکی از سالنهای نهار خوری دارالفنون
 کولومبیا که یکی از مشهورترین مدارس آمریکا واقع در
 شهر نیویورک است مجلس شام از طرف احباب قهریه
 و جمعی غیری از اعیان نیز که قبل از وقت بواسطه اعلالت
 موزعه با سم هیت اتحادیه بهائیان استعلام کرده
 بودند حاضر میزهای شام بر دیف بسیار مرتب
 تعیین پیشخدمتها که اغلب از تلامذہ همان دارالفنون
 بودند بامنتهای ادب مشغول چیدن خوراک شده
 و برای هر کس یک دانه کل سرخ معین کرده بودند عده از
 احباب مشغول لاله طریق و نوازش با عیار و برخی ما مور
 جمع آوری بلیت دخول مردم و ششمه نیز بی اختیار

و منسوب بخداوند جلیل شوید و بموجب تعالیه
حضرت بهاء الله عمل کنید

* *

نجم باختر - در این دو عید مبارک اسال
احبای الهی در شیکاگو در خانه امه الله مس
توجه شده و بانهایت سرور و انجذاب بتدوین
آیات و معجزات روحانیه مشغول گشته و بیاد
خیر جمیع دوستان مجلس نشتری شده .

انجمن باختر عو فی بهائی نیویورک

کانونشان سال پنجم شرق الاذکار شیکاگو که مقارن با
عید سعید خضران بود در شهر شهر نیویورک انعقاد چهل
ویل و نفر نمایند از مملکت آمریکا و جزائر هونولولو و غیره در
خطه مذکوره حاضر اجاء نیویورک شهدا الله در فرام
آوردن اسباب احق بر احسان و خواهان معنوی خود
کما یلیق بذل و جهد نموده و هر کس باندازه اقتدار و توقع
خانه خود از واردین احباب پذیرائی نموده بیت و مأوا داده
بود یاران از دیدار هم دیگر خرسند و از قرأت الواح و بیانات
مبارک بهره مند شدند . نفع اطعام روحا و جسمانی
که ملوان ماستشریه الانفس و تلذذ الایمن بود در خانه
عموم احباب باز یار و غیار دست یاز بماند خداوند بانی
باز نموده و بسجوع حیوانی و عقلانی هزار و ههزار بودند
چنانکه خواه عزیز و خادمه امر الله مسرکینی و شوهر
مترش با وجود اینکه کفیل تغذیه و تضيیع شان زده
نفر از احباب بودند باز بیک شب دو بیت و هفت
و پنج نفر را در خانه خود ضیافت کرده و همه را خوراک
ایرانی از قبل پلو و غیره داده و نوازش برادران و خواهران
بعوم نمودند اگر بیک نفر فتنگی یا ایرکائی داخل وارد
خانه بشود که در انجام دعوی بوده باشد صاحب ضیافت

کردند بعد از تبریز بکوفه فرستادند در اینجا در قلعه ای
محبوس بودند بعد از ماکو بچهریق فرستادند و در اینجا
هم محبوس بودند و از چهریق به تبریز آوردند و در اینجا
بنهایت ظلم و جفا شهید نمودند حضرت اعلی مقاومت
جمیع ایران نمودند اذیت ها دیدند و هر چه خواستند
ان سراج الهی را خاموش نمایند روشن تر گردید و
روز بروز امرش واضح تر شد

در ایامی که در میان خلق بودند در جمیع اوقات بشارت
به بهاء الله میفرمودند و در جمیع الواح و کتب ذکر بهاء الله
نمودند و بشارت به ظهور بهاء الله دادند که "در سنه
نه هر خیری می باید در سنه نه سعادت کلی حاصل
میکند در سنه نه بقاء الله فائز میشود و از این
قبل بیانات بیان و جمال مبارک را باسم من بظهور
الله ذکر نموده اند مخضر این است که ان وجود
مقدس در محبت جمال مبارک جانفشانی فرمود چنانکه
در کتاب حسن القصص میفرماید "یا سیدنا الاکبر قد
فدیت نیکلک و ما تمیت الا اقل فی محبتک و التلب
فی سبیلک و انت الکافی بالحق" ملاحظه کنید که ان
وجود مبارک چه قدر صدمه دیدند و چگونه
جانفشانی نمودند و چگونه به محبت جمال مبارک متجرب
بودند و چگونه ما باید بایشان اقتدا کنیم و جانفشانی
نمائیم و بنا بر محبت الله مشغول گردیم و از عنایات الهی
بهره و نصیب گیریم زیرا ان وجود مبارک وصیت کرده
که در ظهور جمال مبارک در نهایت انقطاع باشیم و
در نهایت انجذاب باشیم جمیع بشر را از برای او دوست
داریم و خدمت بعالمانسانی کنیم بناء علی ذلك مبارک
باد امروز چه که امروز روز مبارک است آشنی از ملاقات
شما با یار مسرور شدیم و از خدا خواهیم که فیوضات
ملکوت الهی بر شما احاطه نماید و جمیع شما نورانی گردد
و قلوبتان روحانی باشد و جمیع انباء و نبات ملکوت گردد

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ماه نور سنه

نجم الخیر

۱۳۲۹

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قیمت اشتراك يك دالر

پنچون ۵

این مجریه بر حسب تاریخ پلانی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیکانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت انحضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراک است قبول و نشر خواهد گردید

عید کنین سعید کنین

خطابه ببارك در نیم بخت حضرت باب علیه السلام
حضرت عبدالبهاء در بیت امه الله سیر الیس ایروز
برید در کبرج اسرکا شب شنبه ۲۳ ماه می ۱۹۱۲

ای جایی الهی ؟ امروز من به دارالقرن کلاک
رفتم در شهر و ستر در باخا خیل جمعیت بود صحبت
کردم بی نهایت اظهار سرور و شادمانی نمودند خیل
تشریف و تخریص بر تحصیل علم کردم زیرا علم اعظم نسبت
عالم انسانی است علم سبب کشف حقائق است و
علم برود و قسم است علوم مادی و علوم الهیه علوم
مادی کشف اسرار طبیعت کند علوم الهیه کشف
اسرار حقیقت نماید عالم انسانی باید تحصیل هر دو
علم کند و اکتفای بیک علم ننماید زیرا هیچ پرنده بی جگه
واحد نمکند باید بدو بال پرواز نماید یک بال علوم مادی
و یک بال علوم الهیه این علم از عالم طبیعت و آن علم از
ماوراء الطبیعه این علم ناسوتی آن علم لاهوتی مقصود
از علم لاهوتی کشف اسرار الهیات ادراک حقائق معنویت
فهم حکمت بالغه الهیه است کشف حقیقت ادیان الهی است
و ادراک اسرار شریعت الله است !

بارك امروز روز بخت حضرت اعلی است
روز مبارکی است مبداء اشراق است زیرا ظهور حضرت
اعلی مانند طلوع صبح صادق بود و ظهور جمال قدم
ظهور آفتاب هجرت نورانی بشارت از شمس حقیقت
دهد لهذا این یوم یوم مبارکی است مبداء فیض است
بدایت طلوع است اول اشراق است حضرت اعلی
در چنین روزی مبعوث شد و ندا بمملکت ابراهیم
نمود و بشارت بظهور جمال ببارك داد و مجمع طواقم
ایران مقابلی کرد جمعی در ایران متابعت نمودند و در
بلایا و مشقات شدید افتادند و در مقام امتحان و تنقید
نهایت قوت و ثبات آشکار نمودند چه بسیار نفوس
که در جبرش شدید افتاد و چه بسیار نفوس که عتوبت
عظیمه دید با وجود این با نهایت ثبوت و استقامت
و جانفشانی نمودند ابد امتزازل نشدند و از امتحانات
مدل نیاوردند بلکه بر ایمان و ایقان خود صدمه مقابل
افزودند آن نفوس متحین الهی هستند آن نفوس
ساز اوج ناقتناهی هستند که از افتاب دین درخشان
و تابانند حضرت اعلی را در شیراز اذیت کردند
بعد حضرت باب باصفهان آمد در اصفهان علما
اذیت زیادی کرده اعتراضات نمودند بعد حضرت
از اصفهان به تبریز فرستادند در تبریز چند اقامت

نجمه

۱۳۲۹ ۲

از شیخانو احمدی

شماره پنجم جمادی الثانی

فهرست مندرجات

۱. عیدین سعیدین خطابہ مبارکہ در یوم بعثت حضرت اعلیٰ و میلاد حضرت علیہ السلام
۲. انعقاد پنجم انجمن عمومی بھائی "کانوا انسان" در نیویورک بقلم ضاحاک شفیع زاده
۳. قصیدہ غزل از نظم آقا میرزا محمد تقی ناظم خراسانی در تبریک جز
۴. اخبار جہات . از پارس بقلم جناب آقا سید اسد اللہ نقی
۵. جناب آقا میرزا احمد سہراب
۶. از طہرنت

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Chicago, June 24, 1913

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STAR OF THE WEST

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The Glad-Tidings of the Kingdom

DO YOU know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not read in the Holy Scriptures that at the Consummation of the Ages there shall appear a *Day* which is the Sun of all the past Days? This is the DAY in which the LORD OF HOSTS has come down from Heaven on the Clouds of Glory! This is the DAY in which the inhabitants of all the world shall enter under the Tent of the WORD OF GOD.

This is the DAY whose real sovereign is His Highness THE ALMIGHTY. This is the DAY when the East and the West shall embrace each other like unto two lovers. This is the DAY in which war and contention shall be forgotten. This is the DAY in which nations and governments will enter into an eternal bond of amity and conciliation. This Century is the fulfillment of the Promised Century.

This DAY is the dawn of the appearances of the traces of the glorious visions of the past prophets and sages.

Now is the dawn; ere long the Effulgent Sun shall rise, and shall station itself in the meridian of its majesty. Then ye shall observe the effects of the Sun. Then ye shall behold what heavenly illumination has become manifest. Then ye shall comprehend that these are the infinite Bestowals of GOD! Then ye shall see that this world has become another world. Then ye shall perceive that the Teachings of GOD have universally spread.

Rest ye assured that this darkness shall be dispelled and these impenetrable clouds which have darkened the horizon will be scattered, and the Sun of Reality shall appear in its full splendor. Its rays shall melt the icebergs of hatred and differences which have transformed the moving sea of humanity into hard frozen immensity. The vices of the world of nature shall be changed into praiseworthy attributes, and the lights of the excellences of the divine realm shall appear.

The principles of His Holiness *BAHA'O'LLAH*, like unto the spirit, shall penetrate the body of the world, and the Love of GOD, like unto an artery, shall beat through the heart of the five continents.

The East shall become illumined, the West perfumed and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

In this Day the rest of the world are asleep. Praise be to GOD! that you are awake! They are all uninformed, but, praise be GOD! you are informed of the mysteries of GOD. Thank ye GOD that in this arena ye have preceded others. I hope that each one of you may become a pillar of the palace of the oneness of the world of humanity. May each one of you become a luminous star of this heaven, thus lighting the path of those who are seeking the goal of human perfection.

— *ABDUL-BAHA ABBAS*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Abdul-Baha in Philadelphia

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 11, 1912.*

WE have just returned from a visit to Philadelphia, spending two nights there and speaking in two large churches. The weather proved unpleasant and affected my health. The purpose in these movements here and there is a single purpose; it is to spread the Light of Truth in this dark world. On account of my age it is difficult to journey. Sometimes the difficulties are arduous. But out of love for the friends of God and with desire to sacrifice myself in the pathway of God, I bear them in gladness. The purpose is the result which is accomplished, love and unity among mankind. For the world is dark with discord and selfishness, hearts are negligent, souls bereft of God and His Heavenly Bestowals. Man is submerged in the affairs of this world. His aims, objects and attain-

ments are mortal, whereas God desires for him immortal accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright in Divine spirituality. The reins of his control are in the hands of desire and passion. Like two unmanageable horses they have wrested the reins from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of retrogression to the appetites and passions of the animal kingdom; instead of divine advancement, sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.

What are the animals' propensities? To eat, drink, wander about and sleep. The thoughts, the minds of the animals are confined to these. They are captives in the bonds of these desires. Man becomes a prisoner and slave to them when his ultimate desire is no

*Translated by Dr. Ameen U. Fareed.

higher than the accomplishment of his welfare in this world of the senses. Consider how difficult for man is the attainment of pleasures and happiness in this mortal world. Consider how easy it is for the animal. Look upon the fields and flowers, prairies, streams, forests and mountains. The grazing animals, the birds of the air, the fishes, neither toil nor undergo hardships; they sow not nor are they concerned about the reaping; they have no anxiety about business or politics; no trouble or worry whatsoever. All the fields and grasses, all the meadows of fruits and grains, all the mountain slopes and streams of salubrious water belong to them. They have no labor for their livelihood and happiness because everything is provided and made possible for them. If the life of man be confined to this physical, elemental outlook, the animal's life is a hundred times better, easier and more productive of comfort and contentment. The animal is nobler, more serene and confident, because each hour is free from anxiety and worryment. But man, restless and dissatisfied, runs from morn till eve, sailing the seas, diving beneath them in submarines, flying aloft in aeroplanes, delving into the lowest strata of the earth until he obtains his livelihood, all with the greatest difficulty, anxiety and unrest. Therefore in this respect the animal is nobler, more serene, poised and confident. Consider the birds in forest and jungle, how they build their nests high in the swaying tree-tops, build them in the utmost skill and beauty, swinging, rocking in the morning breezes, drinking the pure, sweet water, enjoying the most enchanting views as they fly here and there high overhead, singing joyously, all without labor, free from worry, care and forebodings. If man's life be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But not so! The purpose of the life of man is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the Divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is the attainment of the Knowledge of God. The bliss of man is the acquiring of heavenly bestowals, which descend upon him in the outflow of the Bounty of God. The happiness of man is in the fragrance of the

Love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

Therefore consider how base a nature it requires that notwithstanding the favors showered upon man by God, man should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature! God has created man in order that he may be a dove of the Kingdom, in order that he may become a heavenly candle, in order that he may attain to Life Eternal. God has created man in order that he may be resuscitated through the breaths of the Holy Spirit. God has created man in order that he may be the light of the world. How debased the soul which can find enjoyment in this darkness, occupied with itself, the captive of self and passion, wallowing in the mire of the material world! How degraded is such a nature! What an ignorance this is! What a blindness!

How glorious the station of man who has partaken of the heavenly food and builded the temple of his everlasting residence in the world of heaven.

The Manifestations of God have come into the world to free man from these bonds and chains of the world of nature. Although they walked upon the earth they lived in heaven. They were not concerned about material sustenance and the prosperity of this world. Their bodies were subjected to inconceivable distress, but their spirits ever soared in the highest realms of ecstasy. The purpose of their coming, their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantoms of a mortal happiness which does not exist or turn towards the Tree of Life and the joys of its eternal fruits?

I have come to this country in the advanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the Heavenly Kingdom, captives in the service of the Will of God. This captivity is freedom, this sacrifice is glorification, this labor is reward, this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JUNE 11, 1912*

MAN must be lofty in endeavor. He must seek to become heavenly, to become spiritual, to find the pathway to the Threshold of God, to become acceptable in the sight of God. This is eternal glory, to be near to God. This is eternal sovereignty, to be imbued with the virtues of the human world. This is boundless blessing, to be entirely sanctified and holy above every stain and dross.

Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some have been mere captives of self and desire. They have been engulfed in the passions of the baser nature. They have attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this! Look upon it with the eye of admonition! No trace of them remains, no fruit, no result, no benefit; they have gone utterly; complete effacement!

But souls have appeared in the world who have been pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of Guidance and stars of the Supreme Concourse. Consider these souls, shining like stars in the Horizon of Sanctity forevermore.

It must not be implied that one should give up avocation and attainment of livelihood. Nay, on the contrary, in the Cause of BAHÁ'O'LLAH monasticism and asceticism are not sanctioned. In this Great Cause the Light of Guidance is shining and radiant. His Holiness BAHÁ'O'LLAH has even said that your occupation and labor is devotion. All humanity must by sweat of the brow and bodily exertion obtain a livelihood; each one at the same time seeking to lift the burden of the other, striving to be the source of comfort to souls, and facilitating the means of living. And this in itself is devotion to God. BAHÁ'O'LLAH has in this way encouraged and stimulated action, service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind be busy the heart must be attracted toward the Kingdom of God, in

order that the virtues of humanity shall be attained from every direction and source.

But we have forsaken the path of God; we have given up attention to the Divine Kingdom; we have not severed the heart from worldly attractions; we have become defiled with qualities which are not praiseworthy in the sight of God; we are so completely steeped in material issues and tendencies that we are not partakers of the virtues of humanity.

Little reflection, little admonition is necessary for us to realize the purpose of our creation. What a heavenly potentiality God has deposited within us! What a power God has given our spirits! He has endowed us with such a power that we are able to penetrate the realities of things. But we must be self-abnegating, we must have pure spirits, pure intentions, and strive with heart and soul while in the human world, to attain glory everlasting.

I have come for the purpose of admonition and voicing the behests of BAHÁ'O'LLAH. And my hope is this; that His wish and admonition may influence your spirits, souls and hearts, causing them to become pure and holy, sanctified and illumined, making you lamps of Heavenly Guidance! This is my desire; this is my hope through the assistance of God.

TALK BY ABDUL-BAHA AT 309 WEST 78TH ST.,
NEW YORK CITY, JUNE 17, 1912.*

WE SHOULD all visit the sick. When they are in sorrow and trouble it does them much good to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion. This has greater effect than the remedy itself. You must always have this thought of kindness and compassion when you see a sick person. You must call upon him. You must exercise the utmost love and affection.

I desire to speak upon this subject to you. The world of humanity is like unto a man. Just as a man is ever subject to illness, it also has various kinds of ailments. The patient should be diagnosed. The world of humanity is subject to many sicknesses and ailments and needs the Real Physician. The Prophets of God are the Real Physicians.

*Translated by Mirza Ahmad Sohrab and taken stenographically by Miss Emma C. Melick.

*Translated by Mirza Ahmad Sohrab and taken stenographically by Miss Emma C. Melick.

In every age and period, when they appear, they prescribe. They know the sicknesses; they discover the hidden illnesses and they prescribe the real remedy. Whosoever gets well through that remedy, finds eternal health. For instance, in the day of His Holiness Jesus Christ, the world of humanity experienced great sickness. Various ailments prevailed. His Holiness Jesus Christ was the Real Physician. He appeared and recognized the ailments and prescribed the real remedy. What was that remedy? It was His teaching, which for that age was the real remedy. Later on many new ailments and sicknesses appeared in the body politic. The world became sick; many severe maladies appeared, especially in the Peninsula of Arabia. God manifested His Holiness Mohammed. He came and prescribed for the sicknesses which existed in Arabia, so that the Arabs became healthy and strong in that time.

Again in this age the world of humanity is severely afflicted with such sicknesses as cause death. Therefore His Holiness BAHÁ'O'LLAH has appeared. He is the Real Physician; He gives the real remedy to the world of man. He has brought teachings for the healing of these sicknesses; the "*Hidden Words*," the "*Ishrakhat*," the "*Tarazat*," the "*Tajalleyat*," "*Words of Paradise*," etc. These teachings are the remedy for the body politic. These are the Divine Teachings; the real remedy for the sicknesses of the human body. Therefore we must partake of this remedy so that complete recovery may appear. Every soul who lives and acts according to the teachings of BAHÁ'O'LLAH is free from all ailments and sicknesses; otherwise, selfish ailments, intellectual ailments, spiritual ailments, imperfections, the ailments of vices will surround him and he will not receive the bounties of God.

Therefore we must endeavor that our own ailments may be cured through these teachings of BAHÁ'O'LLAH; and without this, complete recovery is impossible; because His Holiness BAHÁ'O'LLAH is the Real Physician, the Skilled Doctor. He has diagnosed all the sicknesses of the human body and prescribed medicine accordingly. The remedies of BAHÁ'O'LLAH, of which you read in His Tablets, are the love of God, knowledge of God, severance from all else save God, turning one's face toward the Kingdom of God, sincerity and faith, firmness and steadfastness, fidelity and love toward all humanity, kindness toward all the children of men, and the acquirement of the virtues of the human world.

These are the cause of progress for all existence, international peace and the oneness of the human world. These are the Teachings of BAHÁ'O'LLAH. They are the cause of everlasting health; the remedy for man.

I hope that you may heal the sick body of man through these Teachings, so that the Eternal Lights may illumine the regions of the world.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST 78TH ST., NEW YORK CITY, JULY 1, 1912.*

WHAT could be better before God than thinking of the poor! For the poor are very beloved by our Heavenly Father. When His Holiness Christ came upon the earth those who believed in Him and followed Him were the poor and lowly—showing the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even if by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is a stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of BAHÁ'O'LLAH's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each

*Translated by Dr. Ameen U. Fareed.

in his function according to ability; but justness of opportunity for all.

Lycurgus, King of Sparta, who lived long before the Day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First,—farmers and tillers of the soil. Second,——artisans and merchants. Third,—leaders or grandees. Under the laws of Lycurgus the latter were not required to engage in any labor or vocation, but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured of protection, but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus, in order to establish this forever as a law, brought the nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever made such a sacrifice to insure equality among his fellowmen. A few years passed and the whole system of government he had founded collapsed, although established upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. BAHÁ'O'LLAH has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and, likewise, no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture,—tillage of the soil. All must be producers. Each person in the community whose income is equal to his individual producing capacity shall be exempt from

taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

BAHÁ'O'LLAH likewise commanded the rich to give freely to the poor. In the *Kitab-el-Akdas* it is further written by Him that those who have a certain amount of income must give one-fifth of it to God, the Creator of Heaven and Earth.

ABDUL-BAHA AT 830 PARK AVENUE, NEW YORK CITY (HOME OF MRS. FLORIAN KRUG), JULY 15, 1912.

(*Abdul-Baha entered during reading of a Prayer.*)

THE Persian Consul called and delayed me,—I am late. I am greatly pleased to see you. Your hearts are illumined by the Lights of Baha. This meeting is in reality a divine, celestial assembly under the favor of God. All of us have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness;—a prayer of thankfulness did ye offer.

Thankfulness is of three kinds: First—verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type,—their spirits and hearts unaware of thanksgiving. This is mere usage, just as when we meet, receive a gift and say "thank you,"—speaking the words without significance. One may say "thank you" a thousand times, but the heart remain thankless, even sorry. Therefore mere verbal thanksgiving is without effect. But real thankfulness is a cordial thanksgiving from the heart. When man, in response to the favors of God, manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

But there is a cordial thanksgiving which comprises the deeds of man when he feels a

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Chicago (June 24, 1913) Rahmat

No. 6

CABLEGRAM FROM ABDUL-BAHA

Bagdadi, 803 Madison, Chicago.

Port Said, June 19.

Arrived safely, Port Said, with joy and fragrance. ABBAS.

TRAINING FOR SERVICE IN THE CAUSE OF BAHÁ'O'LLAH

Words of Abdul-Baha delivered during his sojourn in America

I WISH to train you until you have no other thought, no other motive, no other wish than service in the Cause of BAHÁ'O'LLAH. The Divine Educators who have brought the Light of Guidance to this world found neither rest nor comfort by day or night. Abraham, Moses, Jesus, Mohammed, BAHÁ'O'LLAH,—all the Heavenly Messengers suffered the utmost privation and underwent extreme hardships in the Pathway of God. They were exiled from their native land, imprisoned, driven from city to city; they were homeless, hungry and found no rest; they lived in the fields and hid in caves among the mountains; the sky was their canopy, the hard earth their bed. But all these difficulties and hardships served only to increase their power and accomplishment. Through these privations and persecutions they were severed from the world. Although they walked upon the earth, they lived in Heaven. Deprived of material food they partook of the eternal fruits of Paradise. Homeless and forsaken in this world, they rested upon the Divine Couch of Nearness. Day and night they were unceasingly proclaiming the Call of the Kingdom and establishing the foundations of the Most Great Peace.

It was so likewise with their disciples and followers. All of them walked in the Pathway of God and drank the cup of martyrdom with thanksgiving. They sought no rest but service and hastened to the Supreme Concourse in the utmost joy and ecstasy.

Through my training you must become so fitted to spread the Glad-Tidings of the ABHA Kingdom that you will follow in the footsteps of these blessed ones in gladness. In Persia there is a wonderful breed of horses which are

trained to run long distances at very great speed. They are most carefully trained at first. They are taken out into the fields and made to run a short course. At the commencement of their training they are not able to run far. The distance is gradually increased. They become thinner and thinner, wiry and lean, but their strength increases. Finally, after months of rigid training, their swiftness and endurance become wonderful. They are able to run at full speed across rough country many parasangs of distance. At first this would have been impossible. Not until they become trained, thin and wiry, can they endure this severe test.

In this way I shall train you. "Kam-kam," "kam-kam" (little by little, little by little), until your powers of endurance become so increased that you will serve the Cause of God continually, without other motive, without other thought or wish. This is my desire.

You must become impervious to criticism, unconscious of attack and abuse, nay, rather welcoming persecution, hostility and bitterness as the means of testing and increasing your supreme faith in God; even as His Holiness Christ instructed His disciples "Bless them that curse you; pray for them that despitefully use you." Be therefore as spiritual adamant against these darts, arrows and swords of infliction. We will help each other to bear them. First by love and increased zeal in the Heavenly Cause. For by exercise the spirit grows stronger, more capable of withstanding, just as the muscle of the outer body increases its fibre through continual action. You must

help me and I will help you to increase our service in the Cause of BAHÁ'O'LLAH. Secondly, we will help each other grow more and more accustomed to punishment and persecution. Years ago in Baghdad the usual punishment for offenders and lawbreakers was the bastinado. The governor noticed that a certain band of men came repeatedly before him for trial. They were regularly found guilty of breaking the law, sentenced and whipped upon the feet. While the bastinado was being inflicted they appeared quite comfortable and evidently unconscious of pain. In a few days these same offenders would be back again, going through the same process. The governor made careful inquiry about them. It was learned that they lived together in a house and that every day it was their custom to bastinado each other until the skin upon their feet had become so hardened to the whip that the legal bastinado gave them no inconvenience whatever.

Now we, as offenders against the opinions of our friends and enemies, must assist each other to become impervious to their criticism, unconscious of attack, welcoming their whips. You must beat me and I will beat you with the whips of love. The more we beat each other the more capable of withstanding we will become. When the enemies find they are increasing our love, enkindlement and service in the pathway of BAHÁ'O'LLAH, they will wonder and say, "How is this? Our words have no effect upon them except to make them love us more and give thanks to God for our scourging."

The Blessed Beauty BAHÁ'O'LLAH won the hearts of his jailers and tormentors. No one could withstand Him. The intense flame of His love melted the hardest stone of hearts. The more chains of iron they put upon His body, the more He imprisoned them in chains of love. They looked upon Him in wonder; they became His followers.

MATERIAL AND DIVINE EDUCATION

Words of Abdul-Baha delivered during his sojourn in America

THE heart of man is a garden. The real garden is in order, well planted, watered and cultivated. This is not so with the jungle. The jungle gives no evidence of cultivation. Where there is no gardener disorder prevails. Wild growth produces nothing. Human education is of great importance. It is especially necessary to educate the children. They are the young tender trees of God's planting. But the supreme education is Divine Teaching. Through it the most ignorant become wise and the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's education under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world. BAHÁ'O'LLAH has said two steps are necessary for human development;—Material and Divine Education. In the world of humanity, we see some seeking upward, some downward.

that the ape is the progenitor of humanity and make exhaustive efforts to discover proof of it. If we should ask the ape, he would say "Unquestionably we are all one,—of this I am certain without the aid of scientific inquiry, ethnological proof, biological deductions or geological findings; I believe what I see"—for the ape is a real, a true materialist.

The real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects. From this standpoint of knowing the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university of nature, where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate and the human materialist but an under-graduate.

Material scientists endeavor to show the evolution of the species man from the monkey. The Prophets of God have been occupied in explaining that man has descended from the Divine Spirit. The professors and learned scientists of materialism glory in the evidences

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is Divine Education. There are two pathways which have been pointed out by the Heavenly Educators. The first is

Divine Guidance and reliance upon the Manifestations of God. The other is the road of Materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices, and is contrary to the cause of Divine Guidance. For example;—consider a babe at the mother's breast;—observe its natural aggressiveness,—its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life

itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat each other. Divine Education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of Religion and is the Heaven of all Divine Virtues.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

[Continued from page 103]

heart gratitude which expresses itself in actions. For example, God has conferred upon man the gift of guidance and in thankfulness for this great gift certain deeds must emanate from man. To portray his gratitude for the favors of God, man must show forth deeds and actions. In response to these bestowals he must render good deeds, be self sacrificing, kind to all the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of ABHA, the face radiant, the tongue eloquent, the ear attentive, day and night striving to attain the good pleasure of God. Whatsoever he wishes to do must correspond with the good pleasure of God. He must observe and see what is God's good pleasure and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful any one becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though of the least assistance. If we forget such favors it is an evidence of ingratitude. Then it will be said a loving kindness has been done to so and so but he is thankless, not appreciating this love and favor. We are submerged in the sea of God's favor,—physically and spiritually. From the standpoints of our physical and spiritual natures we observe how we are surrounded by His favors. He has provided all foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are great blessings. These blessings are innumerable;—no

matter how many are mentioned, they are still endless. Now spiritual blessings are likewise endless;—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us and we arrive at His Kingdom. He has opened the doors of all good before our faces! He has vouchsafed eternal glory! He has summoned us to the Kingdom of God! He has enriched us by the bestowals of God! Every day He has proclaimed new glad-tidings! Every hour fresh bounties descend!

Consider how all the people are asleep and ye are awake! They are dead and ye are alive through the breaths of the Holy Spirit! All are blind while ye are endowed with perceptive sight! All are deprived of the Love of God but in your hearts it exists and is glowing! Consider these bestowals and favors.

Therefore in thanksgiving for them ye must act in accordance with the Teachings of BAHÁ-'O'LLAH. Ye must read the Tablets,—"*Hidden Words*,"—"*Ishrakhat*,"—"*Glad - Tidings*,"—all the holy utterances,—and act according to them. This is real Thanksgiving—to live in accord with these Utterances. This is true Thankfulness and the Divine Bestowal. This is Thanksgiving and Glorification of God.

I hope you all may attain thereto,—be mindful of these favors of God,—and be attentive. It is my hope that I may go away from New York with a happy heart; and my heart is happy when the friends of God love each other;—when they love and manifest the mercy of God to all people. If I see this I shall go away happy.

Salutations!

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on "Nearness to God," (2) Tablet to Mirza M. Bakir and M. Ali Moshir-Tojjar; (3) Tablet to Mirza M. Bakir; (4) Visiting Tablet for Mirza M. Ali-Moshir-Tojjar the

martyr; (5) Photograph of the martyr with his sons and nephew; (6) Poem by Mirza Hussein Tooty; (7) Cablegram from Abdul-Baha announcing his arrival at Port Said.

خون رنگین است و دماغ جبین آنان ظلم بین بیان این
 فصیح است و بند موعظت و کلام آنان افراست و کذب
 و سب و لغت اجل مقاصد ایشان بلوغ برتبه شهادت
 است و اعظم آمال آنان وصول غنص و تقرب و کیا و لیت
 این الثری من الثریا و این الضلالة من الهدی

قصید اغراء

از نظم جناب آقا میرزا حسین طوطی مراغری

ای محبت ملک خاور یاد از من بشارت
 در صبح هجر انور : در روز هجر رخسار
 خورشید تو بتابد : از اوج برج رفعت
 باهور و شید و تابش : حوس میداد در رخسار
 ابر بهاری تو : گریان شده بگلشن
 لب های غنچه گانت : پر خنده خند و خندان
 حیرت ز طالع تو : فرخنده خورشید آن
 خورت ملک بختر : پاشد چه نور تابان
 روز فراق دوری : آخرین سر آمد
 صحت سپیده باشد : ظلمت شده بی پایان
 شاه تورفته بود از : بریاختر ابر گشت
 با عز و شان و شوکت : با نصرت نمایان
 سر یان فتح و نصرت : تسخیر کرده گیتی
 سلاطین و نوج خاور : خوش کرده در پیش
 فرمان آور و دانست : بر یکسو و کنار
 احکام او است عجب : در کشور آنازان
 کوه سزد و خندان : هان جوهرش سرایم
 عبدالبهاء زوغب : برگشت سوی یاران
 احکام صلح اعظمه : بنیاد او در اقدس
 اجری نماید انرا : عبدالبهاء بر امکان

حب وطن باید : کردن قتل عالم
 حب جهان برایش : بر روضه عهد و پیمان
 خورشید از مغرب : سزد و لی بر آید
 بام کعب سپهری : بر ملک پاک ایران
 احباب جان باید : بازید در قد و مش
 ناقض توجان سرور : در مشعل عهد و پیمان
 چون موی از دیده : چندی نمود غیبت
 و کور سامریان : مجلس نشد خواران
 اشکفت اهل ایران : از یار خویش غافل
 بیکانه خود ست آه : انوس این جاهلان
 در نفوس افات : شد مشکشف ز پرده
 اسرار ظاهر آمد : از پرده های قرآن
 ای مرده ریمه : اینک سیح در صحر
 ای تشنه چند بچس : آنت آب حیوان
 پس جان و دانا ایم : در پاییکه تارش
 فی نی کجاست جانرا : از رش بدید جانان
 طوطی به قلب دانا : از جبار چه گنجی
 اینست چنین شکر لب : آنت چنان بخندان

ترجمه تلکراف مبارک

پورت سعید . جون ۱۹۱۳
 بغدادی شیکاگو

باسلامت و روح و روح و رحمان سیدیم پورت سعید
 عباس
 نجم باختر به احبای شرق عمویا و اهل
 البیت و مجاورین و مسافرین خصوصاً
 از صمیم فواد چشم همه روشن میگوید
 و از جمیع التماس دعا و رضا میسماید

میرزا محمد علی مشیر التجار شهید

MOSHIR-TOJJAR, THE MARTYR.



محمد مشیر التجار شهید
Moshir-Tojjar
Assadollah (the martyr) - Abdullah (his son) - Nasrollah (his nephew)

نجف باختر - جمیع اقبای امیرک و فتنه خیزان
باسعادت این وجود مقدس را شنیدند و کس انوار او را
زیارت کردند و شما ان مظلومیت اطفال و را دیدند بسیار
متأثر شدند و از چشمشان اشک مانند باران جاری
گشت و در این مناسبت بعضی از بیانات بلیغ حضرت
آقا میرزا ابوالفضل که در فرق مابین ظالم و مظلوم
فرموده بودند درج مینمایم
” بلی طالب راحت را با طالب شهادت قریبی نیست
و اهل دنیا را با طالب هدی شبا حتی نه علامت اینان
تواضع است و رحمت و رأفت و امارت آنان قساست
و عداوت و خشونت برهان اینان کلام خداست و
برهان آنان سیوف اشقیاء کلکون و خسار اینان

حرب بیجا که سب ویرانی ایران گردیدند و هنوز ایرانیک
بیدار نشده اند باری ما باز دعا نمائیم که خدا این نفوس را
هدایت کند و ایران و ایرانیان را از ذلت ابری و انقلاب شدید بجا
دهد و زیارتی از برای شهدا مقوم گردد و الله اعلم الهی در
مسامی و بار فرشتانید و محل مقدس آنان را قبل عبد الباقی این
زیارت را تلاوت نمایند بیا زانندگان شهدا از قبل من تحت
ابوع ابری ابلاغ دارید و همچنین امة الله صبیة اختر خاخر
که مشغول تحصیل فضا لالات و ترتیل آیات و مناجات
نماید و همچنین امة الله مولود را از قبل من تحت ابوع ابری
ابلاغ دارید بجناب آقا میرزا محمد علی از پیش در مکتوب مرقوم
شده که باید از چشمه حضرت شمشیر شیخ احمد نبوشی بی او گری
وز روشن و جوی باری الحمد لله مواهب الهیه در حق شهدا
بی منتهاست و آقا میرزا محمد علی از جمله شهداء و علیهم السلام

ع ع

لهم ان جناب آقا میرزا محمد باقر طهرانی ملاحظه نمایند
زیارت من استشهد فی سبیل الله آقا میرزا محمد علی علیه بحمد الله

هو الله

ان طمعات النور النازلة من السماء تحفم قدرك الباهر
و جدتك الطیبال طاهران تجزع و حیث الشهادة بهذا
الافاء و استهدف الشهام للشوقه باندي اللام و قطع
جسد ابا ابراهیم من اقصای و ما كان له مناصر عنديما
احاطت به غصبة الظلم و ثلة العذوان اشركك
انت بربك الاعلى و خضعت و خضعت و خضعت
إلى المكنوت الالهی و سكت فی شرح الهدی و اجذبت
من البذاء و ناديت لبك لبك يا رب السموات العل
فطرب لك من هذه البلیة التي وصلت انبائها الى عت
السماء و رضى الله عنك و جعل لك مقاماً علیاً و قد لك
الشهادة فی سبيله حتى يرفع ذكرك و يجعل لك لبك
صدق فی الآخرين و عليك التحية و التشاء من رب

العالمین ع ع

بیم و اخوت روحانیه بنی بشر شرح صم و برضای الهیه و حیات
ابدیه فائز گویم

ای پروردگار ای آمرزگار این بزرگان توجیه ملکوت تو دانه و حلب
فیض و غایت تو میبایند خداوند اقلوب را طبعی که هرگز تالیفات
مجت تو بایند روح با را ظاهر و مقدر تا پرتو شمس حقیقت تابیده پرتو
پاک و مقدر کن تا مشایخ نور تو نمایند گوش با را پاک و مقدر کن تا
ندای ملکوت تو بشنوند خداوند ما ضعیفیم و تو مقدری و ما فقیریم و تو
غنی و ما ملایم و تو مطوبی خدا یا رحمن مغفورا استعداد و بایست
غایت کن که مستحق الطاف تو شوم و مجرب ملکوت تو گردیم و از راه
حیات سیر آب گردیم و بنابر محبت تو مشعل شوم و بنفحات روح
القدس در این قرن نورانی زنده شوم الهی الهی باین جمع نظر
غایت فرما و جمیع را در حفظ و حمایت خویش محفوظ و مصون فرما بک
آسمانی برای بن نفوس نازل کن در بحر رحمت خود مستغرق کن و بنفحات
روح القدس زنده نما خداوند این حکومت عادل را تائید و توثیق کن
این اقلیم در ظل حمایت تو است و این مدت بند تو خدا یا غنی
مبذول دار و فضل و موهبت خود از ان فرما این ملت محترمه را
عزیز کن و در ملکوت خویش قبول فرما توئی مقدر توئی توانا توئی
رحمن توئی بخشنده و مهربان و توئی کثیر الاحسان *

و گلشن کنید با اخلاق و الهوار و قیام نمایند و از چشمه
او بنوشید و از حلاوت مقاصد مقدسه او کام را
شیرین نمایند پی و گیرید و زویش و جوید و خلق و خشم و
آرزو نمایند تا بسبب سرور متصاعد الی الله میرزا عنایت الله
گردید چه که آن بند صادق حق از افق اعلی ناظر بشماست
و منتظر ظهور آثار تقدیس و تقزیه از شما البته دمی نیل
و آبی راحت بخوید تا این فیض عظیم و وسیع جیل حاصل
گردد و علیکم البهاء ع

خود بخاراق محمد باقر طهرانی علیه بقاء الله از برای
هو الله
ای نائب پریمان نامه شما رسید از قرائتش بدین چه ای اخبر
استیلا یافت که وصف نتوان از این مصیبت آه و فغان اهل
الله بغنان آسمان میرسد که عوانان ستمکارانند که غوغا
اغلام الهی را دیدند و چنین ظلم عظیم روا داشتند ایرانیان
هنوز تشنه نشده اند غضب الهی چنین احاطه نمود و
در چنین ماتم شدیدی افتادند که اموال بغانت و عرض و
ناموس با درفت و گرگان از دی و طرف مقتول و پاره پاره
گردیدند هنوز تشنه ای نیست تذکری نیست تذکری نیست اینجا

نیست ندانم نیست بلکه بالعکس زجر سبب از یاد غفلت
شده و تحریک سبب استغراق در خواب گردیده مانند طفل
مهد تحریک سبب از یاد خواب میشود باری احبای الهی
با وجود آنکه از جمیع احزاب در کنار بودند و همه میدانند که
در امری مداخله نکردند با حریف جنگ و جدال ننمودند با کل
بنهایت مهربانی رفتار کردند و جمیع را نصیحت با حق و اتفاق
و ایام نمودند و چون عاجز و یابوس شدند کنار گرفتند این
حقیقت پیش جمیع واضح و مشهود است با وجود این اظرفین
تعلیقات متابع است فمال اولاد القوم لایکادون یعقوبون
حدیثا و عاقبت واضح و مشهود شد که میان جمیع احزاب
حزب بکائی مصیب و سائر احزاب بر خطا بودند علی الخصوص

الوجه مبارک

این لوح مبارک تقریباً دوازده سال قبل نازل شده و اشارت شده
به حق صاحب لوح گردید که میفرمایند "و از چشمه او بنوشید"

بدرج جناب میرزا محمد باقر و جناب محمد علی طهرانی علیهما بقاء الله

هو الایحی

ای دوبنده جمال الهی در این صدم بیاد شما اقدام و نا
شما خواندم قلب چنان حرکت آمد که فوراً جواب پرداختم که
ای دو شمع افروخته بنا بر محبت الله همتی بنمایید که سراج خشت
شیخ احمد شهید را روشن نمائید و بوستانش را شل و گلاذر

حقیقت در او قیام و ناز مجتبی الله در او شعله زند و
ابواب فتوحات معنوی بر او گشوده گردد انسان بر موز
و اسرار الهی پی برد اکتشافات روحانیه نماید و عالم ملکوت
مشهود شود جمیع انبیاء و ائمه و سادات قربت الهیه را حاصل
نمودند پس ما هائیز باید تا بعتان نفوس مقدسه بکنیم
از هوی و هو سر خویش بگذریم از آلودگی عالم بشری خلاص
شویم تا قلوبمان آئینه گردد و انوار هدایت کبری از او تابان
حضرت بها و الله در کلمات مکتوبه میفرماید "که خداوند
بواسطه انبیاء و اولیاء فرموده قلب تو منظر نگاه من است
آنرا پاک و منزه کن تا در او داخل شوم و روح تو منظر من
است آنرا پاک و مقدس کن تا من در آن جا گیرم" پس
فرمودیم که قربت الهیه بتوجه الی الله است قربت الهیه
بدخول در ملکوت الله است قربت الهیه بخدشت عالم
انسانی است قربت الهیه به محبت بشارت قربت الهیه
باتفاق و اتحاد جمیع ائمه و اعدیان است قربت الهیه بپرهیز
بجمیع انسان است قربت الهیه به تحریر حقیقت است
قربت الهیه به تحصیل علوم و فضائل است قربت الهیه
بخدمت صلح عمومی است قربت الهیه به تنزیه و تقدیس است
قربت الهیه بانفاق و جان و مال و عزت و منصب است ملاحظه
کنید که آفتاب بر جمیع کائنات میتابد مکن در صحنه پاک
و مقدس تمام قربت است انوار شمس ساطع است اما
سنگ سیاه بهر وجه و نصیب ندارد و خاک شوره زار از اشراق
ان پر توی نگردد و دخت خشت از حرارت ان پرورش
نیاید و چشم کور شاهد انوار نکند بلکه نفوس که
چشم پاک دارند شاهد آفتاب کنند و در خفا فی که
سبزند از فیض او بهره گیرند پس انشا باید استعداد
حاصل کند و قابلیت پیدا نماید تا انشا استعداد و قابلیت
نداشته باشد فیضات الله در او ظهور و بروز ی ندارد
ابر رحمت پروردگار اگر هزار سال بر شوره زار ببارد گل و
ریاحین نروید پس منزه که قلب باید طیب و طاهر

کنیم تا باران رحمت پروردگار بر او ببارد و گلها و
ریاحین از او بروید و چشم بینا پیدا کنیم تا انوار آفتاب
شاهده گردد و شام را پاک کنیم تا رانجه گلستان
استشمام شود و گوش راست بکنیم تا ندای ملکوت
الله استماع گردد اما گوش که راست است هرگز که ان
ملا اعلی آید نشود و ندای ملکوت الله بسمع نرسد
شام که مزکرات را نه معطره استشمام کند پس باید
قابلیت و استعداد پیدا کرد تا قابلیت و استعداد حاصل
نشود فیضات الهیه تا اثر نکند حضرت مسیح در انجیل
میفرماید که این بیانی که من میکنم نظیر تخم است که
دهقان میافشاند ان دانه ها بعضی بر سنگ افتد
و بعضی در خاک شوره افتد و بعضی در میان علفها
افتد و بعضی در ارض طیبه باره افتد ان تخم که در
شوره زار افتد فاسد گردد و بی هیچ وجه انبات نشود
ان تخم که بر سنگ افتد انک انبات شود و لکن چون
ریشه ندارد می خشکد و ان دانه که در میان علف
ها افتد خفه گردد و انبات نشود اما ان دانه که
در زمین پاک افتد انبات شود و سبز گردد و خوشه
شود و خرمن تشکیل گردد همین طور بیانی که من میکنم
بر بعضی قلوب ابد تأثیر نمی کند به بعضی اندک تأثیر
می کند بعد فایده اش می شود و بعضی چون او هام
زیاد دارند این فصایح و وصلای من در ان غرق می شود
و اما نفوس باریکه وقتیکه وحیت و فصایح من می شنوند
در قلوبشان آن تخم پاک نابت میگردد و سبز و خرمن می شود
و در بروز ترقیات مالا نهایی می نمایند چون ستاره ها از لطف
هدایت سبز خشد ملاحظه فرمائید که با لیاقت و استعداد
حاصل نگردد ندای ملکوت بسمع نرسد پس باید ما بکوشیم
تا استعداد و لیاقت پیدا کنیم تا ندای ملکوت ابری بشویم بشارت
الهی استماع نمایم بفتات روح القدس نرسد شویم و
سبب اتحاد جمیع ملل و امم گردیم و علم وحدت عالم انشا بلند

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نخستین شماره

این مجله در حقیقت تاریخ بهائی هرنوز در روز چاپ توزیع میگردد و در نهایت آنرا در مسائلی گوناگون بشروح و حدیث ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان توضیح حقا و این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراست قبول و نشر خواهد گردید

قربیت الهی

خطابه مبارک حضرت عبداله‌آء در باب "قربیت الهی" در کلیسای باپتست در کوه ۱۲۰ و خیابان ۱۲۰ در میون لک امریکا ساعت هفت و نیم تا یک شب ۲۶ می ۱۹۱۲ در حضور هزار و پانصد نفر از مرد و زن

که "هر نفسی باید تعمد بآب و روح یابد و در جای دیگر نمی‌رود باید بآتش و روح تعمد یافت و حال باید دانست که مقصود از آب آبیان است و مقصود از روح روح القدس است و مقصود از آتش نارحبت الله مقصود اینست که انسان باید تمام حیات و روح القدس و نارحبت الله تعمد یابد تا به حصول این مقامات نرسد قربیت الهیه حاصل گردد قربیت الهی با شأ حاصل گردد قربیت الهیه بمنزل بیت هزار بهائیان بجایان حاصل شود زیرا بهائیان اموال خود را فدا کردند عزت خود را فدا کردند راحت خود را فدا کردند جان خود را فدا کردند و در نهایت سرور بقرآن نگاه شهادت کبری شاقند جسدشان را پاره پاره کردند خانه‌هایشان را خراب نمودند اموالشان را بیخا رفت اطفالشان را می‌شدند و جمیع این بذیات را در نهایت سرور و شادمانی قبول کردند بچنین جانفشانی قربیت الهیه حاصل شود و این معلوم است که قربیت الهیه زمانی و مکانی نیست قربیت الهیه بصفتی قلب است قربیت الهیه به بشارت روح است ملاحظه نمائید که آنکه چون صاف و از هرگز آرایش از ادات بافتاب نزدیک است و در هر روز از هر طرف مسافت در میان است بحره صفا و لطافت آفتاب در آن مراتب نباید همین طور خوب چون صاف و لطیف شود بخدا نزدیک گردد و شمس

اشتب در این سرور ذکر از قربیت الهی بود اعظم موهبت در عالم انشا قربیت الهیه است هرگز در هر شری هر فضیلتی هر موهبتی که از برای انسان میسر گردد به قربیت الهی میسر میگردد جمیع انبیا و رسل قربیت الهی را میخواستند چه شها که گیره و زاری کردند چه روزها که تضرع و ابتهاال نمودند و قربیت الهیه را طلبیدند ولی قربیت الهیه حصولش آسان نیست در هر یومیکه حضرت مسیح ظاهر شد جمیع بشر طالب قربیت الهیه بودند و باین مقام هیچ کس نرسید مگر جواب این ان نفوس مبارکه بقربیت الهیه فانی شدند زیرا قربیت الهیه مشروط به محبت الله است قربیت الهیه مشروط به معرفت الله است قربیت الهیه با انقطاع از ماسوی الله است قربیت الهیه به جانفشانی است قربیت الهیه بکفایت نفس و جان و مال جمیع شری است قربیت الهیه به تعمد روح و بار و آوا است زیرا در این مجله می‌رود

نجمه

۱۳۲۹ ۲

از شیکانغو امیریکا

شماره ششم ماه رجب ۱۳۲۹

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Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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Chicago, July 13, 1913

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STAR OF THE WEST

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PERSIAN-AMERICAN EDUCATIONAL SOCIETY

A REPORT has just been received from Dr. Susan I. Moody, who writes as follows:

"The annual examinations are something to talk about. From boys' Tarbiat School, thirty-three students were examined at the Government University before the Board of Education. *Thirty* received certificates.

"From all other boys' schools three hundred boys went before the Board, of whom only ten passed satisfactory examinations and received certificates.

"In girls' school, I don't know which to praise most, teachers or scholars, such an advance in one year seems miraculous. These

"If it is possible, I will later send you figures of standing of each scholar."

A contribution of \$100 toward the educational fund was sent through Mirza Ahmad Sohrab, by Mme. A. F. Cheron, of Paris, France.

Among numerous letters received recently with assurances of sympathy and offers of co-operation, was one from Abbas Ally Butt Cashmiree, of Rangoon, Burma. The Society now has scholarships maintained in France, England, German and India, beside the American subscriptions.



Miss Kappes Daughter of Dr. Moody Dr. Clock Miss Stewart
Tayereh Khanom,
her four children and maid

teachers who were totally untrained have produced great results. This is notably true in Miss Kappes' school, but the same is true of Dabestan Dooshezizan Vatan school, where at first all teaching was voluntary. Now they pay a French teacher and their own native teachers are paid a very meagre salary. This school has made a wonderful struggle; it is greatly blessed by Abdul-Baha.

"I attended examinations in this school three afternoons and in Miss Kappes' five afternoons, and without exception from beginners up, the American students stood well in their classes. No. 56, Sabetha Khanom (Dorothy Hoar), was second in spelling contest; No. 70, Shams-ol Molluk (Mrs. Helen S. Goodall), was second in Persian grammar.

"You need not hesitate to assure our patrons that their students are being encouraged to make the most of their opportunity, and we are proud of their progress.

Additional scholarships are solicited, particularly for the girls' schools, and to replace a few which are lapsing. The Society gratefully acknowledges the continued support of its loyal members and friends.

A circular letter is being issued to members and to the Bahai Assemblies, outlining a need of the Orient-Occident Unity, which directs the P. A. E. S. work. The attention of the friends is invited to this circular, copies of which may be obtained from the undersigned upon application.

In recent Tablets, Abdul-Baha has again approved the work of the Society and commended it to the support of the believers.

JOSEPH H. HANNEN, *Executive Secretary*,
P. O. Box 192, Washington, D. C.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

ADDRESS BY ABDUL-BAHA BEFORE THE THEOSOPHICAL SOCIETY OF BOSTON, MASS., AT THE KENSINGTON, EXETER AND BOYLSTON STREETS, JULY 24TH, 1912.

I HAVE come from New York to meet with you, but I regret that I cannot stay long.

Therefore, I consider it very opportune to discuss with you an important question. I have not time for numerous meetings.

In the world of existence there is nothing so important as spirit. Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body, because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man may be likened to the light itself. Man may be likened to the lamp, the spirit to the very light within the lamp. Therefore let us speak of this spirit.

The people of the world are divided into two classes. One class is the materialistic philosophers who deny the spirit and its immortality. The second class comprises the divine philosophers, the wise men of God, the wise illuminati. They believe in the spirit and its immortality. The Greek philosophers declared man to consist of simply the material elements. These material elements compose the cellular elements of the human existence, and when this composition is subjected to disintegration, the life of man becomes extinct. They taught that other than the body there is no spirit. It is body and body only. From these elements these human emanations have come. To them the eye and the ear are due;

by them the sense of taste, smell and touch are caused; and when these elements are decomposed, these senses are likewise decomposed. This is the statement of the materialistic philosophers.

But the philosophers of God say, No! the spirit does exist; the spirit is living and eternal. Because of the objections of the materialistic philosophers, therefore, the wise men of God have advanced rational proofs in regard to the validity of the spirit. The materialistic philosophers do not believe in the books of God, and, hence, for them traditional proofs are no evidence; materialistic proofs are necessary. Consequently, the philosophers and wise men of God have said that it is firmly established that existing phenomena may be resolved into grades, that is to say, the mineral, vegetable or animal kingdoms, which possess either the functions augmentative or the functions tangible.

When we look at the mineral we discover that it exists and is possessed of virtue, that is to say, the power augmentative. When we consider the vegetable we see that it possesses the power of the mineral plus the power of growth. Therefore, it is evident that the vegetable kingdom is superior to the mineral. When we look at the animal kingdom we discover that the animal possesses both the power of the vegetable and those of the mineral, because it is both material and endowed with the virtues augmentative. It is possessed of the virtues of a kingdom, whereof the mineral and vegetables are minus. That is to say, the animal has the sense of hearing, sight, taste, smell and touch, the five senses of perception. It likewise has the power of memory. These do not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and the mineral, so is man superior to the animal. When we look at the animal we see that, although it possesses the five senses, it is bereft of ideation; that is to say, the animal is a captive of the world of nature, it is not in touch with that which lies beyond nature, it is bereft of spiritual susceptibilities,

it is bereft of the attractions of conscience, it is not in touch with the world of God, it cannot deviate one hair's breadth from the law of nature. It is different with man. Man is possessed of the emanations of conscience; he has intelligence and perception and is capable of discovering mysteries in the universe. All the human industries we see, all the inventions and undertakings we observe are mysteries of nature and at one time were hidden; but the reality of man has discovered these mysteries. As a matter of fact, according to nature's laws, these things should be hidden and latent, but man having transcended the laws of nature, discovered these mysteries and brought them from the invisible state to the visible plane. See what a marvel man is! Consider electricity—one of the mysteries of creation. Under the requirement of natural law it should remain latent, but man discovered this power, brought it forth from the invisible state to the visible plane and utilized its energies. That is to say, man transcended this law of nature. How many of the mysteries of nature have been penetrated! Columbus, while in Spain, discovered America. Man is capable of discovering that the sun is stationary, while the earth revolves about it. The animal cannot do this. Man perceives the mirage is an illusion. This is beyond the power of the animal. The animal can only perceive through sense impressions, but cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an intellectual matter and not limited to the senses. The animal cannot conceive of the fact that the earth is spherical. Intellectual phenomena are human powers. All creation is captive of nature: it cannot deviate a hair's breadth from the laws established by nature. But man wrests the sword from nature's hand and uses it upon nature's head. For example, it is a requirement of nature that man should be a dweller upon the earth, but the power of the human spirit transcends the law and he soars aloft in aeroplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean. He dives beneath its surface in submarines. He imprisons the voice in the phonograph. He communicates in the twinkling of an eye from the east to the west. These are some of the things we know to be contrary to the law of nature. Man transcends nature's laws. The animal, the vegetable, the mineral cannot do this. This can only be done through the power of the spirit, because the spirit is the reality. But

in the physical powers and senses man and the animal are partners. In fact, animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly acute; the ear of the animal can detect a voice at a long distance. Consider the instinct of a dog; it is much greater than a man's. But although the animal shares with man all the physical virtues and senses, a spiritual power is bestowed upon man, of which the animal is devoid. This is proof that there is something in man which is absent in the animal; there is a faculty in man which is minus in the animal; there is a virtue in man which is lacking in the animal. This is the spirit of man. All these wonderful accomplishments are due to the efficacy and penetration of the spirit of man. Were man bereft of this spirit, none of these accomplishments would have been possible. This is a proof that man is possessed of a spirit. This is evident as the sun at midday.

All creatures of material organism are limited to an image or form. That is to say, every created material being is possessed of one form. It cannot possess two forms at the same time. For example, a body may be triangular, spherical, square, a hexagon or an octagon, but it is impossible for a given object to be triangular and spherical simultaneously; it cannot possess two shapes at one time. It may be either triangular or square. If it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be square and triangular at the same time. That is to say, in the reality of the creatures the different forms cannot be simultaneously possessed. But in the reality of man all geometrical figures can be simultaneously conceived. In other realities one image must be forsaken in order that another might be possible. This is the law of change and transformation, and change and transformation are harbingers of mortality. Were it not for change and transformation in form, phenomena would be immortal, but because phenomena is subject to change and transformation from one figure or shape to another, it is mortal. But the reality of man is possessed of all virtues; he does not have to give up one image for another as other mere bodies do. Therefore in that reality there is no change and transformation; there it is immortal and everlasting. Verily the body of man may be in America but his spirit laboring and working in the far east, discovering, organizing and systematizing. Although governing, making laws, erecting a building in Russia, his body is still

here in America. What is this power, which notwithstanding it is embodied in America, is still working in the east, organizing, systematizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter you consult something within you. You say, shall I do it or shall I not do it? Is it better to do this or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, a distinct ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which inspires and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation there, for it is not composed of composite elements; and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit remains ever the same. The mind decides, the thought is perfect and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man:—the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame, the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead yet the spirit is permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be better; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated

by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many—innumerable

These are all rational proofs. Nobody can deny them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of this spirit, hasten to render it divine, to have it become sanctified and holy, and that it may become the very light of the world illumining the East and the West.

I wish I might come and talk with you every night. I entertain great love for you all and am greatly pleased with this meeting.

ADDRESS BY ABDUL-BAHA AT THE NEW
THOUGHT FORUM (METAPHYSICAL CLUB),
BOSTON, MASS., AUGUST 25TH, 1912.*

Supplication.

O THOU kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy Threshold, seeking Thy endless confirmations and illimitable assistance. O Thou Lord! regenerate these souls and confer upon them a new Life. Animate the spirits, inform the hearts, open the eyes and make the ears attentive. From Thy ancient Treasury confer a new being and animus and from Thy pre-existent Abode assist them to attain to new confirmations.

O God! Verily the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose.

O God! Verily Thou hast made this century radiant and in it Thou hast manifested Thy merciful Effulgence. Thou hast effaced the darkness of superstitions and permitted the Light of Assurance to shine. O God! grant that these servants may be acceptable at Thy Threshold. Reveal a new heaven and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions and confer upon them new virtues. Verily Thou art the Almighty, the Powerful! Thou art the Giver, the Generous!

It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects through-

*Dr. Fareed, Translator. Stenographic notes by Miss Edna McKinney.

out a whole country. In former centuries kings and rulers have brought under their individual control many millions of men and have been thereby enabled to carry out whatsoever they desire. If they willed to bestow happiness and peace they could do so, and if they determined to inflict suffering and discomfort they were equally capable. If they desired to send men to the field of battle, none could oppose their authority, and if they decreed their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, how many kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism of authority!

The point is this, that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of Inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His Manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits, therefore His resuscitating is everlasting.

In this century of the "latter times" BAHÁ' O'LLAH has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of His followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Ya-Bahá-ul-ABHÁ!" Such resuscitation is impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. This is the "second birth" mentioned in the Heavenly Books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the Love of God. It is through the efficacy of the Water of Life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining

of the Sun of Reality, the blowing of the breezes of Perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light, you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the Springtime Spiritual when it comes. When the Holy, Divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. Consider this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body politic is in process of formation. Nevertheless some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

In the unmistakable and universal re-forma-

tion we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical reformation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual re-formation. The renewal of the leaf is fruitless. From the re-formation of bark or branch no fruit will come forth. The renewal of verdure produces nothing. If there be no renewal of fruit from the tree, of what avail is the re-formation of bark, blossom, branch and trunk? For a fruitless tree is of no special value. Similarly, of what avail is the re-formation of physical conditions unless they are concomitant with spiritual reformations? For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence.

Therefore we must strive, with life and heart, that the material and physical world may be reformed, human perception become keener, the merciful Effulgence manifest and the radiance of Reality shine. Then the Star of Love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. Consider, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become dissolute and life extinct. The earth has need

of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a re-formation, the world of divine effulgence ever new bestowals. Were it not for this replenishment, the life of the world would become effaced and extinguished. If this room is not ventilated and the air freshened, respiration will cease after a length of time. If no rain falls, all life organisms will perish. If new light does not come, the darkness of death will envelop the earth. If a new springtime does not arrive, life upon this globe will be obliterated.

Therefore, thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this re-formation affects every degree, then will come the very "Day of the Lord" of which all the Prophets have spoken. That is the Day wherein the whole world will be regenerated. Consider: are the laws of past ages applicable to present human conditions? Evidently they are not. For example, the laws of former centuries sanctioned despotic forms of government. Are the laws of despotic control fitted for present-day conditions? How could they be applied to solve the questions surrounding modern nations? Similarly, we ask, would the status of ancient thought, the crudeness of arts and crafts, the insufficiency of scientific attainment, serve us today? Would the agricultural methods of the ancients suffice in the Twentieth Century? Transportation in the former ages was restricted to conveyance by animals. How would it provide for human needs today? If modes of transportation had not been re-formed the teeming millions now upon the earth would die of starvation. Without the railway and fast-going steamship, the world of the present day would be as dead. How could great cities, such as New York and London, subsist if dependent upon ancient means of conveyance? It is also true of other things which have been re-formed in proportion to the needs of the present time. Had they not been re-formed, man could not find subsistence.

If these material tendencies are in such need of re-formation, how much greater the need in the world of the human spirit, the world of human thought, perception, virtues and bounties! Is it possible that need has remained sta-

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (July 13, 1913) Kalamat

No. 7

*THE NINETEEN-DAY FEAST**—You must continue to keep the Nineteen-Day Feast. It is very important; it is very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your heart, free your thoughts and your minds from all else save God, and speak to your heart. That all may make this a gathering of love, make it the cause of illumination, make it a gathering of attraction of the hearts, surround this gathering with the Lights of the Supreme Concourse, so that you may be gathered together with the utmost love.

O God! Dispel all those elements which are the cause of discord, and prepare for us all those things which are the cause of unity and accord! O God! Descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food. Prepare for

us the Food of Love! Give to us the Food of Knowledge! Bestow upon us the Food of Heavenly Illumination!

In your hearts remember these things, and then enter the Unity Feast.

Each one of you must think how to make happy and pleased the other members of your Assembly, and each one must consider all those who are present as better and greater than himself, and each one must consider himself less than the rest. Know their station as high, and think of your own station as low. Should you act and live according to these behests, know verily, of a certainty, that that Feast is the Heavenly Food. That Supper is the "Lord's Supper." I am the Servant of that gathering.

ABDUL-BAHA ABBAS.

A SILVER VASE in commemoration of the visit of Abdul-Baha to America, is to be placed in the Holy Tomb of BAHÁ'Ó'LLAH. By the earnest solicitation of Mr. Edward Kinney and about thirty of the New York Bahais, the gracious permission of the Centre of the Covenant, Abdul-Baha, was given this project after he had declined personal gifts. All who desire may contribute any sum to this sacred purpose. It is preferred that the contributions be sent through the Treasurer of the various Bahai centres of America. When this is not possible, it can be sent direct to Mrs. Edward Kinney, 276 West 86th street, or to Mr. James F. Brittingham, 894 Prospect avenue, New York City, who is acting as the Treasurer of the fund.

*Celebrated once in nineteen days, usually on the first of each Bahai month.

The first day of each Bahai month falls as follows:

| MONTH | NAME | FIRST DAYS |
|-----------|-------------------------------------|------------|
| 1st..... | Baha' (<i>Splendor</i>)..... | Mar. 21 |
| 2nd..... | Jalal (<i>Glory</i>)..... | Apr. 9 |
| 3rd..... | Jamal (<i>Beauty</i>)..... | Apr. 28 |
| 4th..... | Azamat (<i>Grandeur</i>)..... | May 17 |
| 5th..... | Nur (<i>Light</i>)..... | June 5 |
| 6th..... | Rahmat (<i>Mercy</i>)..... | June 24 |
| 7th..... | Kalamat (<i>Words</i>)..... | July 13 |
| 8th..... | Asma (<i>Names</i>)..... | Aug. 1 |
| 9th..... | Kamal (<i>Perfection</i>)..... | Aug. 20 |
| 10th..... | Eizzat (<i>Might</i>)..... | Sept. 8 |
| 11th..... | Masheyat (<i>Will</i>)..... | Sept. 27 |
| 12th..... | Elm (<i>Knowledge</i>)..... | Oct. 16 |
| 13th..... | Kudrat (<i>Power</i>)..... | Nov. 4 |
| 14th..... | Kowl (<i>Speech</i>)..... | Nov. 23 |
| 15th..... | Massa'ulk (<i>Questions</i>)..... | Dec. 12 |
| 16th..... | Sharaf (<i>Honor</i>)..... | Dec. 31 |
| 17th..... | Sultan (<i>Sovereignty</i>)..... | Jan. 19 |
| 18th..... | Mulk (<i>Dominion</i>)..... | Feb. 7 |
| 19th..... | Ola (<i>Loftiness</i>)..... | Mar. 2 |

REGARDING PRINTING of books concerning the Cause, the following (portion of a) Tablet was recently received from ABDUL-BAHA: "In regard to printing any book concerning the Cause: It is unlawful except with a permission from the Centre of the Covenant—whether it be from the blessed Tablets or from the composition of the friends. To do other than this will incur a great risk."

ANNOUNCEMENT—*To the Friends of God, the Beloved of El-Abha, Throughout America—Greeting:*—It is deemed advisable, while the memory of the visit of the CENTRE OF THE COVENANT, ABDUL-BAHA, is still fresh in the minds and hearts of the friends, to make an effort to collect every obtainable word uttered by him during his sojourn in America, whether public or private—together with all incidents and photographs surrounding the same—for preservation in the archives at Chicago.

These archives were established by the House of Spirituality ten years ago, to pre-

serve not only valuable documents of the Cause, of which it was the custodian, but to collect copies of every Tablet obtainable, revealed by ABDUL-BAHA to the friends in America. About a thousand Tablets have been received, together with data concerning each, and all carefully filed in a modern safety storage vault.

In this present endeavor to collect and preserve the addresses, interviews, incidents, photographs, etc., pertaining to the visit of ABDUL-BAHA in America, please see that (1) date, (2) place and (3) circumstances are sent concerning same—including (4) name and (5) address of sender; and, if of a personal nature, whether or not permission is given to publish. Please address budgets to

MR. ALBERT R. WINDUST, *Librarian.*
515 South Dearborn Street, Chicago.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to Mirza Heidar Ali; (2) poem by Mirza Mahmood; (3) letter from Paris by Mirza Mahmood; (4) two poems by Noush.

NEWS NOTES

PORT SAID, EGYPT—Abdul-Baha and suite arrived June 17 on board the steamship *Himalaya*. He sent a telegram to Haifa, instructing the many pilgrims awaiting his return to come to Port Said. On account of the great numbers who came and there being no room in the hotel large enough to hold them, a large tent was erected on the roof in which to hold meetings.

No. 4 issue of the STAR OF THE WEST has arrived, and caused happiness to the friends. The pilgrims speak many wonderful things regarding it in the Orient. If the editors should hear it their hearts and souls would be infinitely joyous.

Mirza Ahmad Sohrab.

utmost loss, we are happy that he departed with firm faith in the Supreme Cause of EL-ABHA and the Centre of the Covenant. We have submitted the matter to the holy presence of Abdul-Baha for his divine blessing, offered prayers in every Assembly in Burma and India, and now ask you to announce it in the STAR OF THE WEST.

The Cause of God is progressing in all parts of India and Burma. One of our brothers, Mohammed Raza Shirazi, B. A., has recently visited all parts of India, proclaiming the Cause in different assemblies of Moham-medans, Hindoos, Brahma Samaj and Arya Samaj.

Syed Mustafa.

MANDALAY, UPPER BURMAH—Mohammed Salaiman, also known as Ko Po Chit, the President of this Assembly, departed this life and ascended to the Supreme Concourse, May 7, in his fifty-first year. He was a man of loving character, with a heart that drew to him many warm friends. Ever since becoming a believer in the Holy Cause he served the Assembly with great and untiring energy, love and devotion. Although we are in

BROOKLYN, N. Y.—Ransel Newcombe Whitney, one of the early believers in this city, passed away on June 18, at the age of seventy-one years. He was of a quiet and reserved temperament and loved by all as a man of sterling character and a sincere believer. His home, for a long time, was one of the centres of the Cause in Brooklyn. Mr. Whitney's remains were buried at Keene, N. H., the home of his boyhood.

F. E. O.

ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

[Continued from page 119]

tionary while the world has been advancing in every other condition and direction? It is impossible!

Therefore, we must invoke and supplicate God and strive with the utmost effort in order that the world of human existence in all its degrees may receive a mighty impulse, complete human happiness be attained and the resuscitation of all spirits and emanations be realized through the boundless favor of the Mercy of God.

EXTRACTS FROM A TALK GIVEN BY ABDUL-BAHA JULY 23RD, 1912, IN ANSWER TO QUESTIONS ASKED BY MRS. CAMPBELL AND DR. GUY, AT HOTEL VICTORIA, BOSTON, MASS.

THE injunction to Bahais has been this:— They must not engage in matters of politics which lead to corruption. They must have nothing to do with corruption or sedition, but should interest themselves in clean politics. In Persia, at the present time, the Bahais have no part in the movements which have terminated in corruption; but on the other hand a Bahai may be a politician of the right type; even ministers in Persia are Bahais. We have Governor-Generals who are Bahais and there are many other Bahais who take part in politics, but not in corruption. It is evident they must have nothing to do with seditious movements. For example, if the Americans should arise with the intention of reinstating despotism, the Bahais should take no part in it.

The Bahai Cause includes questions of economic and social conditions, but they are under the heading of Laws. The Bahai spirit is, that in order to establish a better economic and social condition you must abide by certain laws. We will have economic laws so that the Socialists may demand legally and not by force or strike. The Government will enact the laws, establish just legislation, and just economics, in order that all humanity may enjoy the utmost of welfare; but according to law. Without law and legislation demands fail and welfare will not be realized. Today they strike and make demands. This is not good. Laws and regulations set forth rightful demands.

While thousands are considering these questions, we have more essential questions. The secrets of the whole economic condition are Divine in nature, and are concerned with the world of the heart and spirit. In the Bahai

teaching this is most completely explained, and without consideration of the Bahai teachings it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. In short, hearts must be so cemented together, love must become so dominant, that the rich shall most willingly, out of the free will of their hearts, help and extend assistance to the poor, and take steps in the way of these adjustments. If it is accomplished in this way, it will be very good, because then it will be for the sake of God and in His path. For example, the rich of a city should say: "It is not becoming, it is not lawful that we should have such excessive wealth, while in this very city there is abject poverty," and willingly they should give of their wealth. They should give to the poor, and retain only as much as will enable them to live comfortably and honestly.

You must strive as much as possible to create love in the hearts, in order that they may become shining and radiant. When that love shines in the hearts, even as this light (pointing to the electric light), it will permeate other hearts; and when the love of God is established, everything else will be realized. This is the foundation. Be thoughtful of it! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what severance is, what giving is.

BAHA'O'LLAH spread this Teaching of Universal Peace sixty years ago, when it was not even thought of by the people. Now because this has been spread, they say, "Yes, we are thinking of peace," long after BAHA'O'LLAH said it should come to pass. While BAHA'O'LLAH was in prison he sent Tablets (letters) to the Kings and rulers advising this, and it was published sixty years ago.

This is the important thing for you to do. Act in accordance with the teachings of BAHA'O'LLAH. All His books will be translated. Now is the time for you to live in accordance with the teachings of BAHA'O'LLAH. That is the true translation, your deeds must be the real translation.

Economic questions will not attract hearts. The love of God alone will attract hearts. These economic questions are very good questions, but the thing that attracts the hearts of men is the Love of God.

| | |
|---------------------------------------|--|
| ای کشور امیرکا امروز جو آنگ | مزم طرب بر پاست در قطب جهان امروز |
| در مکتب عشق امروز فصل معانی کن | شوق و شغنی برخواست از کون و مکان امروز |
| زین خورشید و شرف هر دم نازش بجز نمانی | معشوق بی عاشق گردید دوان امروز |
| زین عیش و طرب دایم صد عیش زدهانی | گشت آن مه هرگاه یکیار عیان امروز |
| در قطب توز دهر که آن محیی با امروز | یکباره عیان گردید آن رخسان امروز |
| صد ناله زنده هر دم هند از غم اندلار | سلطان سر بر عهد شمس فلک شیاق |
| سوز دلش از غم از فرقت آن خست | از سجن برون آمد صحرای نمود اشراق |
| خواهد که مگر روزی از جلوه آید یار | آن جان جهان گردید بنام بنجامین |
| ظلمت که جانش روشن شود از انوار | انوار نشان گردید از شمس خست افاق |
| در نافرمانی دوست با آه و فغان امروز | شد مونس شتاق آن جان جهان امروز |
| ای هنده هر چند نیند این انعام | آن یوسف زندانی از جابابوچ ماه |
| از دوست طلب تا او بخشد زره اکرام | باقی بر دانی از لخت کون خرگاه |
| از فضلش عجب بنمود که تمام سی بر کام | اخوان ز حد خود را کردند تون در چاه |
| زیرا که بیوم فضل نامیده شد این ایام | از رشک همی سوزند جان از شراره |
| با بجزنی حاجت بکشی زبان امروز | از دیده پر حیرت خوان بچکان امروز |
| ای هند ز فضل دوست این فیض تمان کن | در لندن و در پاریس شاه سفر نمود |
| بر دامن آن محبوب با غجز تو لا کن | ابواب هدایت بر مغربیان نکشود |
| روی دل و جانست را بر درگاه مولان کن | ز نکاح رضالت را از قلب جهان برود |
| و آنکه طلب این فضل از رحمت الهی کن | اظهار عنایت را بر کل زکرم بنمود |
| تا ناوک امیت آید زین امروز | روح ابدی بخشد بر مغربیان امروز |
| گو جام دیار هند زین باده شود سشار | چون از سفر یورپ آنگو کب نورانی |
| ست ابدی گردد هرگز نشود هشی | باز آمد و شد در مهر باران ربانی |
| لحال شود این خورشید کور افقش یکبار | زد بحر مشیت موج در عالم پر زانی |
| از بر تو اشراقش روشن شود انظار | شد عازم امریکا با آیت سبحانی |
| انرا کرم گردد در هند روان امروز | در معرکه کمان گشت از افغان امروز |
| چاکه روان امروز در هیکل امکانست | آتش هوی چون دغ بر ضرر زانست |
| هم کن بیاقست هم آیت پیمانت | اسیر کتاب قبل بی پرده نمایانست |
| هم طاعت معبود است هم بنده ید دانست | خنجره امیرکا پر باده پیمان شد |
| احسان الهی زوی نوشکا و مریدانست | آن شاهد جان بخت امیر صف مستانست |
| عاری است صفات او از ذکر بیان امروز | ست می میثاق پیمان کنان امروز |

قصیده غزل

مرده باد که نیم طرب بر باشد

یوسف مصر قبا عازم امریکا شد
عاشقان راهگی وقت سرو بود

شرق پرولوله و غرب پراز غوغا شد
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
شمس میثاق بها کرد بمغرب اشراف

شد فروزنده ز انوار جمالش آفاق
افتخرب شده مطلع شمس میثاق
عاشقان کرده دل و جان بقدر و شرف

مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
باد ایدل شد کان مرده که دلد آمد

دلبر خلوقی از پره بیزار آمد
در صف دلشدگان یار وفادار آمد

عاشقان راهگی نوبت دیدار آمد
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
یوسف عهد چو خزان بصر جان زد

از ره لطف ندائی بر همه خلعان زد
یار و پاشد و صد شور در انسا مان زد

آتش امر بهای ناره بر کیهان زد
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
سفر لذن و پالیز چو کرد آتش جان

سوی مصر آمد و در سله دگر کرد مکان
باز آتش ز بی نصرت امریز دات

از ره لطف و کرم شد سوی امریک روان
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
زین سفر ز لاله صحراییک آفاق افکند

شوق و شور محبی در صف عشاق افکند
میکشاز انجم باد میثاق افکند
غرب شد شرق چو شمس خورش اشراف افکند

مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
مالک ملک بقا آنکه بجان عبد بهاست

عنصن اعظم که همه خلق جهان از مولات
شد بامریک و بر تبلیغ و هدایت برخواست

اهل امریک اگر جهان بفشانند و راست
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
از ره بندگی آن خسر واقیم وجود

بندگان را بره امر هدایت فرمود
چون رحمت به همه باب عنایت نگشود
برد ویش روی نهاده اند خلائی بسجود

مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
طوری سینا بشعف صیحه زنان میگوید

موسی اندر جبل طور نهان میگوید
ابن مریم بسردار عیان میگوید

تارک شاه شرمیلان بستان میگوید
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
باختر زید اگر نخر کند بر خاور

زانکه اندر افقش سر زده مهر انور
شمس میثاق دران نقطه عموده است مقرر

از شعاعش شد آغظه جفا دیگر
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
ابدالدهر توای کشور امریک بنار

بر جهان یکسر از دور و نزدیک بنار
از شرف بر عجم و دلم و قاجیک بنار

هم چنین و حدیث دهند و باو نیک بنار
مغرب از شوق زند نعم تبریک امروز بانک تبریک بلند است بامریک امروز
نوش باغچرخ آورده بدگاه بهاء

میکند ختم سخن را بدعا و بر رجاء
چو که عاجز بود از ذکر و نای مولا
بی تبریک عموده است همین فرد انشاء

در پی تعظیمش از کائنات عظمی

نالۀ ناقوس تا بعرض برآمد

صوت فریج جلال و جلالش

در همه شرق و غرب پشتر آمد

کرد پریشان از سر چو کیسۀ شکن

و هر معطر زبوی مشک تر آمد

نابش خورشید عهد و پیمانی

بر همه آفاق فیض مدام

زندگی از سر گرفت کشور خاور

کانشه اقلیم روح پرده در آمد

دلبر طنان بزم وصل و لقاء باز

بانت زبیا و روی چون قمر آمد

باز بزم وثاق آن مه شیاق

بال لعل و لسان چون شکر آمد

طلعت عهد بجا نقاب بر افکند

شرق فیض ملک مقدم آمد

نیر وصل جمال یار درخشد

طی شب هجران و ظلمت کدر آمد

شمس رخس ناز غریب گشت هویدا

ظواهر و کامل علامت و خبر آمد

ای مه شیاق و ای شهشه اشراق

پُر در زار رحمت تو بحر و بر آمد

هر یک از احزاب در طباعطیات

از نعم باقی تو بهره و رآمد

هر طری اگر همان غفلت و غم را

پرتو مهر رخ تو راهبر آمد

بر سر هر جلال و منی و وقار است

جالت هر قلب و دیده و نظر آمد

و چه بسا سینه های آینه سی

در صف میدان عشق تو سپر آمد

شکر که مقبول و مستجاب در تو

آه شبانگاه و ناله سحر آمد

جان ز سرور وصال وی تو شد نشا

تن ز عطای در تو مفتخر آمد

خرم و خندان دل از لقای تو گردید

روشن از الطاف تو رخ و بصر آمد

تا آن محمود شد ایاز رکابت

خاک رهش کاخ فخر و تاج سر آمد

* * *

۹

روحی لبثتکم الفداء فی عهد الله و میثاق

الاقوم الاولی از وقت مافیت حضرت

عبد البراء روحی لأحبائهم الفداء از امریکادر

ممالک اروپا آواز امر الله روز بروز بلند

تراست و در بلاد انکلتات و فرانسه

و آلمان و استریا و هنگاری شمس شیاق

در نهایت سطوع و اشراق از جمله نفوذ

وقوم خارق العاده پیمان در این سفرانکه

در بعضی از بلاد که سابقاً خبری از امر الله

نبود محض اقامت چند روز طاعت شیاق

نفوس جلیله مقبل شدند و انجن بهائی

تاسین گردید دیگر هیجان عظیم در سائر

بلادیکه نفوس کثیره از احبائه الله بودند

معلومست چگونه بود هر شب و روز در

مجامع یاس و اغیار در هجوم و سجود تا حال

که هیکل انور عانم شرقت نامشرف

زمین بورود و نزول قدوم مبارک

فردوس برین گردد دیگر جمیع احبائرا

مکبر فانی محمود زرقانی

* * *

گل‌های کوب مانند ستاره درخشنده شب بوی
معطر و مشکبوی سلطان گل افسر بر سر نهاده و
باغ و باغ آراسته ای جای تو خالی ای جای تو خالی
ابر ها گریان گلها خندان درختان بارور و همیشه
سبز و خرم نسیم در نهایت لطافت منظر در
غایت خلوت ای جای تو خالی ای جای تو خالی
ولوله در سهر نیست جز شکن زلف یار
فته در آفاق نیست جز خم ابروی دوست
ای جای تو خالی ای جای تو خالی مضامین
بسیار وقایع بی شمار اسرار آشکار ولی یاران
فرست ندهند مهلت ننجشد تعجیل دارند
منتظر خطابند و مترصد جوابند همه است و همه
است غفله است و زمزمه مجبور بر اختصار می‌تجیل
می‌نگارم ای جای تو خالی ای جای تو خالی مختصر
اینست که در فکر احقتم شب و روز در زحمت دقیقه
آرام ندادم یا القاء خطاب است یا تحریر کتاب است
یا ادای جواب است یا طی صحراست یا قطع دریاست
یا عبور از کوه پر شکوه است جسم تحمل نماید استخوان
آب گردد ای جای تو خالی ای جای تو خالی از
عکسها که می‌رسد شما خبر می‌دهد که خستگی و ماند
بچه درجه است ای جای تو خالی ای جای تو خالی
امید چنان است که عن قریب عودت بآن سامان آید
دل را آرزوی آستان است جان را اشتیاق روی یاران
است ای جای تو خالی ای جای تو خالی خلاصه
سفر بانتهی رسید و صبح عودت دید زیرا بسو
آقیانوس پاسفیک رسید بعد از این جزایر هونولولو
و کشور چین و ژاپانست مسافت بعیده است قوت
و قدرت بانتهی رسیده است دیگر باید توجه
بمکز شمس حقیقت نمود و به بقعه مبارک شتاب
کرد تا روی بخاک آستان فرم و موی معنیر و معطر
کرد انم المحدثه جمیع و در انجمن مانند شمعی و

بایکدیگر در نهایت انیم محبت اند محبت است
شب و روز می‌دانست است یاران که همراهند همدم
و همراهانند هم آغوشند و هم آواز و شب و روز
بذکر جمال مبارک مألوف و دسان ای جای
تو خالی ای جای تو خالی جمیع یاران الهی
فیتا بیع ابرو برسان ای جای تو خالی ای جای
تو خالی و عليك البراءة الامم

سیر و محمول

کوکبه جیش شاه جلوه گر آمد
خسرو خاور ز ملک باختر آمد
ماه ملک پاسبان و شاه فلک فر
اجبروت الهی از سفر آمد
با حشم و خیل روح قدس و ارشد
با علم و کوس نصرت و ظفر آمد
رایت قدرت ز هر جهت که برافراشت
سلسله جنبان غیرت و هنر آمد
حالی کان صلح بین ملل شد
بانی بنیان وحدت بشر آمد
لبچو گشود آن مدار و محور ارار
عالم افکار عالم دیگر آمد
در صف هر محفلش رموز و مشاگل
حل زبانی مفید و مختصر آمد
از اثر حکمت و نفوذ بیانش
مور صفت قلبها ی چون حجر آمد
هر دم فیض کیمیا اشراف
بوته قلب و سر جود زر آمد
از نفسان بیع عهد الهی
زنده عظام و ریم بی شمر آمد

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سالی دوازده قران
ماه کلمت سلا

مَجَلَّةُ الْخَبَرِ

۱۳۲۹

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این خرید بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از برای در مسائل بیگانگی
بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف و
و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداری است قبول و نشر خواهد کرد

لَوْحٌ مِّبْرَاقٍ

حینا حضرت حیدر قبل علی علیه بهاء الله الابهی
هو الله

ای سهریم و شریک عبدالبهاء در عبودیت آستان بهاء
نشیاست در کلیفونیا در شهر اوکلند خانه امه الله
سیس هنر گودال لانه و آشیانه این مرغان آواره است
و ضیافت نوزده روزه است جمعی از یاران با وفا و ورقا
طیبه نورا انجن تضرع بمکتوت ابروی و جمیع نعماء
حاضر و مهیا و سفر بی نهایت مهنا ای جای تو خالی
ای جای تو خالی و آهنگ بدی در بتل میزنند و
بکلبانگ جدید درس مقامات معنوی میگویند و
و در نهایت محبت و تضرعند ای جای تو خالی ای
تو خالی رویها بنور محبت الله روشن و خویها
برائحه جنت ابری گلشن و دلها مانند گلزار و چین
ای جای تو خالی ای جای تو خالی بحال عظمی
مرتب کنائس کبری مهیا و عبدالبهاء نغمه زان
یا بهاء الابهی ای جای تو خالی ای جای تو خالی
خطابه ای منقص در مجامع یهود اثبات حقیقت
سیم مرعود ثبوت حضرت رسول مشهود
ای جای تو خالی ای جای تو خالی

براهین قاطعه قائم و حج لامعه ظاهر و جمیع سکت
وصامت و سرور کل را حاصل ای جای تو خالی ای
جای تو خالی در کنائس مسیحیان قوت و عظمت
حضرت رسول نمایان و ظهور حضرت اعلی
سالمع ابرهان و طلوع شمس حقیقت درخشن
و تابان ای جای تو خالی ای جای تو خالی گوشها
تلذذ از آن الحان کل مستمعین بهوت و حیران
چشمها خیره خیره نگران ای جای تو خالی ای جای
تو خالی جام محبت الله سرشار محفل یاران پر انوار
قلوب کاشف اسرار ای جای تو خالی ای جای تو
خالی ستر استن حاضر عبدالبهاء ناطق میرزا
احمد سهراب کاتب و جمال قدم حاضر و ناظر ای
جای تو خالی ای جای تو خالی یاران جمعد
و دوستان شمعند و بالبصر و سمعند ای
جای تو خالی ای جای تو خالی پرتو آفتاب
حقیقت درخشنده و شجوه مبارکه سایه افکنده
و نسیم گلشن ابری حیات بخشنده ای جای تو خالی
ای جای تو خالی دیور در پرت هوش در
قصر امه الله سیر هرت بودیم قصری است
بی نهایت عالی گلرهای سفید مانند لالی اوراد
حده بمشابه یا قوت توانی بنفشه سرست و افتاد

نجمه

۱۳۲۹ ۲

از شیکه غواخریکا

شماره هفتم ماه شعبان ۱۳۳۱

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- ۴ دو قصید غزل از گفته حضرت نوش

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

Vol. IV Chicago, August 1, 1913 No. 8

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY

Held in French Ionic Room, Masonic Temple, Twenty-third Street and Sixth Avenue,
New York City, April 28-29th, 1913.

[From notes taken stenographically by Mr. Hooper Harris]

MONDAY MORNING, APRIL 28th.

THE President of the Bahai Temple Unity, Mr. Albert H. Hall, of Minneapolis, called the session to order. All sang the hymn "Great Day of God."

THE PRESIDENT: We have heard in our ears the glorious harmony of song, let us now in the silence hear the response of the Infinite in our hearts.

[After a brief silence, the President read the prayer commencing: "O our God! Thy Face is the goal of the lovers, Thy meeting is the hope of the sincere," etc.]

THE PRESIDENT: You are called to meet here pursuant to a resolution of the Executive Board of this Unity, with the sanction and approval of Abdul-Baha. This annual convention of the Bahai Temple Unity is meeting for the first time outside of the City of Chicago.

This organization was begun for the purpose of establishing a foundation of spiritual unity in the western hemisphere. We have secured title to a beautiful site at Chicago, upon which, we pray, soon shall stand, to greet the coming suns, the first Edifice erected in America by the gifts of all peoples and religions of the earth, and dedicated to the *One God*, loved and adored in His Oneness and Singleness by all the children of men. We have come to you for new inspiration and new light, and to bring to you somewhat of that unity, and harmony, that has prevailed in all this work thus far. We are here for spiritual consultation; for guidance; to arouse the energies, to awaken the sleeping and move the hearts and hands to livelier interest, to greater work, to more effort and sacrifice.

Would not his excellency, Eshte'al-Ebn-Kalanter, of Persia, consent to represent that

sacred land as a delegate in this Unity from that country?

ESHTE'AL-EBN-KALANTER: Dr. Bagdadi is here.

THE PRESIDENT: Dr. Bagdadi is an accredited member of this body.

DR. ZIA M. BAGDADI: If the suggestion of the President is a motion, I second that motion.

THE PRESIDENT: You have heard the motion and the second, that we recognize his excellency, Eshte'al-Ebn-Kalanter, as the representative from Persia in this Unity, and hearing only assent and no dissent, I announce the motion unanimously carried.

The Secretary, Mr. Bernard M. Jacobsen, has and will read the list of delegates that we may know who are here, after which we will proceed to the organization of this convention.

ROLL CALL OF DELEGATES PRESENT.

Mrs. Nels Peterson, Del. Muskegon, Fruitport,
Grand Rapids, Grand
Haven, Mich.
Mr Mountfort Mills, Del. New York City, N. Y.
Mr. Arthur P. Dodge, Del. New York City, N. Y.
Mrs. Alice Ives Breed, Alt. New York City, N. Y.
Mr. Roy C. Wilhelm, Alt. New York City, N. Y.
Mr. Hilbert E. Dahl, Del. Pittsburgh, Pa.
Miss Martha L. Root, Alt. Pittsburgh, Pa.
Mr. George Nathaniel Clark, Del. Denver, Colo.
Mrs. Corinne True, Del. Chicago, Ill.
Miss Mary Lesch, Del. Chicago, Ill.
Mr. Alfred Lunt, Del. Boston, Mass.
Mrs. Helen Campbell, Alt. Boston, Mass.
Mrs. Anna L. Parmerton, Del. Cincinnati, O.
Mrs. M. C. Hotchkiss, Del. Washington, D. C.
Mrs. J. C. deLagnel, Del. Washington, D. C.
Miss Margaret Green, Alt. Washington, D. C.
Mrs. Richard H. Barnitz, Alt. Washington, D. C.
Mr. Albert H. Hall, Del. Minneapolis, Minn.
Mrs. Charles L. Lincoln, Del. Brooklyn, N. Y.
Miss Irene C. Holmes, Alt. Brooklyn, N. Y.
Mrs. M. L. Carré, Del. Newark, N. J.
Mrs. Harriet M. Saunders, Alt. Newark, N. J.
Mrs. Maud Thompson, Del. Baltimore, Md.
Mr. Edward D. Struven, Alt. Baltimore, Md.
Mr. William H. Hoar, Del. Jersey City, N. Hudson.
Mr. F. G. Hale, Alt. Jersey City, N. Hudson.
Miss Lillian Fenn, Del. Montclair, N. J.
Miss E. Stevens, Alt. Montclair, N. J.
Mrs. Pauline Crandall, Del. Ithaca, N. Y.
Mr. Roy C. Wilhelm, Alt. Ithaca, N. Y.

Mrs. Marian Potter, Del.....Cleveland, O.
 Miss Letty Bennett, Alt.....Cleveland, O.
 Mr. Bernard M. Jacobsen, Del.....Kenosha, Wis.
 Miss Ella C. Quant, Del.....Johnstown, N. Y.
 Mrs. L. E. Jones, Del.....Anaconda, Mont.
 Mr. George Thompson, Del.....Montreal, Canada.
 Mrs. May Maxwell, Alt.....Montreal, Canada.
 Miss Vanda Haake, Del.....Paris, France.
 Eshte 'al-Ebn-Kalauter, M. A. K. K., Del....Persia.
 Mrs. Charles A. Butler, Del.....Huntington, Ind.
 Miss Edna McKinney, Del.....Philadelphia, Pa.
 Mr. Harlan F. Ober, Del.....New Bedford, Mass.
 Mrs. Grace Ober, Alt.....New Bedford, Mass.

DELEGATES ABSENT.

Mr. Willard H. Ashton, Del.....Rockford, Ill.
 Kathryn Frankland, Del.....Tropico, Calif.
 Mr. George Latimer, Del.....Portland, Oregon.
 Mrs. Joseph D. Marques, Del.....Honolulu, T. H.

VISITORS.

Mr. G. Maxwell, Montreal, Canada; Mr. and Mrs. Joseph H. Hannen, Mr. and Mrs. Louis G. Gregory, Washington, D. C.; Mrs. Fannie G. Lesch, Mrs. M. Thummel, Chicago; Miss Barbara Fitting, Dr. and Mrs. U. B. Guy, Boston, and others.

[The President announced that a sufficient number of delegates were present to proceed with the business of the convention. Mr. Albert H. Hall was unanimously elected permanent Chairman of the convention by a rising vote.]

THE CHAIRMAN: I will obey orders. I shall not try to find my guidance in my own will; but in the wills of others, we all seek the common guidance. If you in spiritual consultation will guide, I shall follow with you.

[Mr. Bernard M. Jacobsen was unanimously elected Secretary and Mr. Hooper Harris as Assistant Secretary of the convention.]

[The Secretary presented his annual report.]

Secretary's Report.

Bahai Friends—Greeting—The Secretary's report will be in reality the Executive Committee's report. It is a very difficult matter to make report here in New York similar to what we might make in Chicago, as there are so many of the friends here who are not as familiar with the work as the friends in Chicago. We will say, however, that the work of the past year has been devoted mainly to the raising of funds for the purpose of clearing the debt of the Main Tract of land on which the Mashrak-el-Azkar shall stand and the trustees have devoted the greater portion of the past year to sending out letters and devising means to raise funds in order that the debt might be canceled while Abdul-Baha was in America, and it affords us great pleasure to report to you that the debt on the Main Tract has been paid. Arrangements have been made for the removal of taxes upon this land as soon as we are in a position to begin the erection of the building, which matter will be taken up later by your committee. The past year has been a difficult one for the Executive Committee to meet our various obligations and a great responsibility rested upon them, for when we received instructions from Abdul-

Baha to clear the debt on the Main Tract, we found we had to raise about \$18,000 within a year's time. On June 24th, 1912, the entire final payment of \$10,000 and interest was due. We secured a short extension from Mr. John Bayes, who held the mortgage and in the meantime letters were sent to the friends in various parts of the country, who responded most nobly with their contributions, thereby cancelling the debt. It has been the peculiar experience of the trustees that there was always a shortage of several hundred dollars a few days before payments fell due. These were anxious hours for the trustees, but happily they had always been prepared to tide over these payments by the aid of financial institutions in Chicago. We also had a debt of \$3,000 due September 1st, 1912, upon the Lake Shore Tract. The holder of this mortgage is Mr. Peter C. Conrad, of Winnetka, who has always been friendly to the Cause, appreciating the work in which we were engaged and the purpose for which those structures are to be built—and in order to comply with the wish of Abdul-Baha, to clear the Main Tract, the trustees visited and secured from Mr. Conrad an extension of six months upon this payment, which enabled us to use all the money on hand in paying for the Main Tract. Mr. Conrad also said that if we wanted to buy more land he would gladly let us use the money again for this purpose. However, on March 1st, 1913, when this payment became due we sent Mr. Conrad a check for \$3,000 and interest. Therefore, a debt of \$9,000 remains upon the Lake Shore Tract, falling due as follows: September 1st, 1913, \$3,000 and interest, after which there will be two annual payments, one on September 1st, 1914, and the final payment September 1st, 1915.

A great many matters of detail have been attended by the Executive Committee during the past year.

Many changes have been made upon these grounds since we first secured them and a beautiful bridge constructed entirely of cement has been built across the canal. We have also gained the confidence of the Drainage Board trustees, the abutting land owners, real estate men, and the Village Board of Wilmette, and the confidence in general of all the official bodies that it has been necessary to meet with in order to carry on our work, and each one has granted us services and assistance without placing any hardships upon the Unity.

We have a great deal of work on hand, but have been unable to accomplish more owing to the injunction of Abdul-Baha that we proceed to pay for the land that we now have, but hope during the coming year some definite action may be taken to begin the work upon the buildings. Many of the best architects in America and Canada have been called on to submit plans. None of these designs are accepted as final, but in due time the committee will take definite action and co-operate with several architects in order that the best possible may be used.

Now, in closing, it affords us great pleasure

to ask all the delegates to urge the friends of their respective cities to take hold with greater activity in order that we may cancel the remaining debt upon the Lake Shore Tract so that future funds may be devoted to plans, engineering and excavations for the foundations of the Mashrak-el-Azkar, as we have the privilege of making this payment in full any time that we have the money.

BERNARD M. JACOBSEN,
Secretary.

MR. MOUNTFORT MILLS: Now that the Secretary's report has been made, the meeting of the Mashrak-el-Azkar convention is placed squarely before us, and I would like to suggest that we send a cablegram to Abdul-Baha communicating to him the greetings of this Assembly and supplicate his spiritual guidance.

THE CHAIRMAN: Mr. Mills always thinks of the right thing at the right time.

[Motion duly seconded and unanimously carried and cablegram ordered sent.]

MR. DODGE: If it is in order, may we move that the Secretary's report be placed on file for record? [It was so ordered.]

ESHTE'AL-EBN-KALANTER: I wish to make a suggestion. While we greatly commend, all of us, the successful efforts of the friends throughout the country and other parts of the world in raising funds, we should not feel that we have done enough. You understand that Abdul-Baha is now sixty-nine years old and will not be very much longer with us, according to the reckonings of our nature and our experience in this world. Why not, friends, so organize our efforts to such fruitfulness as to precipitate the time when the building itself will be achieved, and then attract Abdul-Baha here to dedicate it? For instance, all of us Bahais are interested in our daily work, but we could stop for an hour and do some kind of work that would not conflict with our daily duties, sewing, washing, cleaning, writing articles for the papers, writing books, doing, in a word, all that could be convertible into cash, and in that way raise the much needed money for the building of the Mashrak-el-Azkar.

MR. LUNT: May I supplement what has been said by our dear brother? We know that Abdul-Baha has told us that these days are swiftly passing and once gone can never be recalled. It seems to me that for a matter of nine thousand dollars we should not hesitate to apply our utmost efforts, that we may save time; save these precious days and anticipate the payments the Secretary has told you

about, which if paid on the date they are due will carry us along to the year 1915.

The isolated unit is sadly ineffectual. One city giving a lot of money and other cities and towns giving very little, does not help this fund very much; a few individuals who are capable of giving \$50 or \$100 or more, and then a number of hundreds, or perhaps thousands, who have not been stimulated to giving, who might give, does not yield the aggregate; but if we decide here in this convention to enact a uniform system and plan and to send forth from this convention a delegate and representative from the general committee for the raising of funds, who will go to his home town or city, and who will there put into effect the plan decided upon here, it will be attractive as coming from this convention and will bear fruit. I would also suggest this: let each one be called upon to give one dollar, and let each one agree to find one other, whether Bahai or person interested in universal peace, who will also give one dollar, and I would like to see a committee appointed to report tomorrow, so that we might have real spiritual consultation on it and see what we may evolve.

THE CHAIRMAN: This is good. This is the whole business we are here for. You have struck the key note; we must build that Temple, and we must build it now. And it must be built by us. We might inspire some capitalist or somebody else, with the glorious possibilities of this thing, but that is not it; this work has been the work of love, of voluntary and glad sacrifice; it has been the best investment that human souls have laid upon the altar or put to any use in the last five years. If any of you put any money in this, you haven't any money that you have ever earned or paid out in your life which is so well invested as this is, and there is no place where you can put your earnings and savings hereafter to better use. It will be set on a hill that will be seen of all men, and best of all, that will be blessed of God, and no giver to this Cause but will be repaid out of treasuries that are boundless. I am very glad that you have struck the key note. This is what we came to New York for. We did not come to New York to get money, but we came to see you and to give you a chance to invest in God's work.

Now, this is going to be the standing topic, we will be in committee of the whole all the while, and if the Spirit moves you to a good thing, don't think that you are

going to interrupt any regular proceedings here, because God moves in hearts. Speak it out. The two suggestions thrown out have been good. We will take action on the subject as a body, but for the present I think it advisable to get all the views before us.

The next business is the report of the Treasurer.

[Mrs. True presented to the convention the report of the Treasurer.]

Financial Secretary's and Treasurer's Report.

RECEIPTS.

| | |
|---|-----------|
| Balance on hand at the time of convention of 1912..... | \$ 948.93 |
| Treasurer's books show total subscriptions from April 30, 1912, to April 19, 1913, including interest from bank | 14,135.98 |

Total receipts\$15,084.91

DISBURSEMENTS.

For land—Main Tract:

| | |
|---------------------|-------------|
| June 24, 1912..... | \$ 5,000.00 |
| Sept. 21, 1912..... | 2,500.00 |
| Oct. 1, 1912..... | 2,500.00 |

Lake Shore Tract:

| | |
|----------------------------|----------|
| March 3rd, 1912..... | 3,000.00 |
| Taxes and assessments..... | 3.31 |
| Interest | 861.62 |
| Expenses | 298.28 |
| Exchange paid to bank..... | 13.19 |

\$14,176.40

Cash on hand, April 19, 1913.... 908.51

The Main Tract is entirely clear and of the purchase price of Lake Shore Tract (\$17,000) \$8,000 has been paid. Outstanding debt, \$9,000.

LIST OF COUNTRIES, STATES AND CITIES FROM WHICH CONTRIBUTIONS HAVE BEEN RECEIVED DURING THE YEAR:

Acca, Syria (gift from Abdul-Baha); Teheran and Ardebil, Persia; East Rand, Transvaal, South Africa; Honolulu, Hawaii; Yania, Japan; New Zealand; Sussex, Cornwall and London, England; Paris, France; Baku, Russia; Montreal, Canada.

UNITED STATES OF AMERICA.

Maine: Kittery, Eliot. Vermont: Newport. New Hampshire: Dublin. Connecticut: New Haven. Massachusetts: Boston, New Bedford, Roxbury, Brookline. Rhode Island: Providence. New York: New York City, Brooklyn, Buffalo, Ithaca, Johnstown, Utica, Oswego, Cortland, Hudson, New Jersey: Montclair, Jersey City, Weehawken, Yonkers, Atlantic City, Newark, Monmouth, Maplewood. Pennsylvania: Philadelphia, Pittsburgh. Maryland: Baltimore, Garrett, Silver Springs. D. of C.: Washington. Ohio: Cleveland, Cincinnati, Akron. Illinois: Chicago, Clyde, Geneva, Dixon. Michigan: Grand Rapids, Grand Haven, Muskegon, Fruitport, Bangor. Minnesota: St. Paul, Minneapolis. New York Mills. Wisconsin: Racine, Kenosha, Milwaukee, Genoa Junction, Thorp, Slades' Corner, Menasha. Iowa: Sac City. Missouri: Kirksville, St. Louis. Colorado: Denver. Kansas: Enterprise. Washington: Everett, Spokane, Turk, Walla Walla, Omak, Clarkston, Seattle. Florida: Quay, Fernandina. California: San Francisco, Oakland, Berkeley, Bakersfield, Tropic, Pasadena, Los Angeles, Long Beach. Oregon: Portland. Alabama: Fairhope. Montana: Anaconda, Missoula.

THE CHAIRMAN: I take it that it is the sense of the meeting that the two reports of the Financial-Secretary and the Treasurer, just made by Mrs. True, be referred to an auditing committee.

[The Chairman appointed Mr. Lunt, Mrs. Ober and Mr. Hoar.]

MR. MILLS: While on the subject of finances, I think it would help the friends in considering plans, if we could hear definitely what Abdul-Baha's plan is, or what he has said about the matter. Was not something said about the land being worth \$70,000 and a mortgage being put on it? Has Abdul-Baha expressed himself about that?

MRS. TRUE: Yes.

THE CHAIRMAN: If there is any doubt about it in your minds, we will hear from Mr. Wilhelm on that.

MR. WILHELM: There was some question about that. Mrs. True seemed to be somewhat disturbed over it. I think Abdul-Baha felt that unless we were more active—Now it is all very nice to talk about what we have done and look at that \$50,000, but when we stop to think of it, it means that we have not given a dollar apiece—since we have heard this message—a year. Now what we have accomplished is not bad under the circumstances, but if I properly understood Abdul-Baha, my impression as we talked about that—he encourages us as a rule in whatever we do, fair, bad or middling, he tries to encourage rather than discourage—but I thought I could see a trace of disappointment on his face on more than one occasion, that we had not done a great deal more. Mrs. True and one or two of the others may bear me out in this, and Mrs. Kinney. Well, undoubtedly some of you have sensed the same thing. I don't know that he said so in so many words, though he did say to me one day in private what made me feel quite sheepish; he didn't say it directly to me but I caught the drift of the meaning. Something was said about paying for the main tract at once or we would lose it. Mrs. True said, "Well, she thought they might sell the lake shore tract in order to raise the money to pay for the main tract." He said, "If it is necessary, yes, pay for the main tract before it gets away from you." It will just show some of you who have not been on the tract, if you will imagine these two banners [pointing to two banners on the wall] as the main tract, the two upper banners would be the little strip bordering on the lake. Well,

several thousand dollars had already been paid on that tract and it seemed bad to let it go, especially as land values were increasing, so it was decided, after getting together, that it should be retained, because the main tract was then paid for or would be within a few weeks. Then he said, "You must not build under a mortgage." It would seem to me from the way he spoke that it was contrary to Bahai principles to have any debt, and that we must first create our fund and then spend as might be best. As I understood it, he may not have used the word "mortgage," but I understood it clearly that we must establish a correctness in all our business affairs, which shows that the Bahai teaching is that we must "make good," and that first our fund must be gathered.

We spoke about doing certain work in order to create more money; but let each of us give one dollar a month, or whatever it may be—and by the way, while this is the time of the discussion of the minimum wage, that does not mean that the minimum wage is to be the established scale. [Laughter.]

It is very nice for those of us who have an opportunity to earn money to do some humble task within reach in order to create another penny or two, but we have no record of the widow having gone out into other channels in order to earn additional money—*she gave what she had*. If it may be possible for us to increase our earning, yes, that is fine and beautiful, but sometimes I have wondered whether we were doing right in the giving of this to the Mashrak-el-Azkar. For instance, I had a lot of photographs made, and they cost me thirty cents, or thirty-five, and I said I will put the price at fifty cents, which will pay postage and leave something for the Mashrak-el-Azkar, and I talked with my mother and she said, "No, do what you can." If you can reach out and create an additional fund, very well and good, but the widow gave *what she had*. Do not misunderstand me, it is all for the Cause, but it seems to me that we are more expert in our own work than in stepping out of our circle into something else. If we had no work in which we were expert, then we might do that, but let us first give *what we have* and give our attention to that which is most productive. The good woman in the household does not own very much money, and no means of income, and she may say, "I must do some sort of work"—I don't mean to discourage that; it is not so much the question of the creation of additional income, which does not hurt a bit, of course, as it is of giving

what we have in our jeans now. I think that if some such plan as has been spoken of were adopted, and that does not mean that no one must give beyond that—but if each delegate would make the suggestion for his assembly that the *least* he will give is a dollar, something would be accomplished.

MRS. CLAUDIA COLES: Abdul-Baha has said that the work of the Temple is not a matter of individual effort but of united effort. There is first the spring, then the rill, then hundreds of rills, then a great river and then the mighty ocean. May that be the way in which we work for the Mashrak-el-Azkar.

[The convention adjourned until 2 o'clock.]

AFTERNOON SESSION.

[The Session was opened by silent prayer and the healing tablet for Mrs. Hull of Muskegon and Mrs. Roberts of Denver.]

THE CHAIRMAN: We are here trying the methods of spiritual consultation. I will read Abdul-Baha's address* on spiritual consultation. [Reading of address referred to.]

Now we have the perspective all right. Do you know how to apply it? God's Word has been spoken in our day and we have heard it, and we have not only heard the word of His truth and love, but of His command. To what does it move us? To what effort does it arouse us? What shall we do about it?

MRS. OBER: Mr. Chairman, may I say a word? Our Chairman has just said that the Word of God has been spoken in our day, and while he was talking there came to me the remembrance of a memorable day in Montclair when the Word of God was spoken† with creative power. Now for the first time we have had the chance to know of this spiritual consultation since Abdul-Baha's departure from America, which was three days after he read the declaration of the CENTRE OF THE COVENANT. At the time I refer to, he was walking up and down the veranda. A few of us were there, and I said to the interpreter, will you tell Abdul-Baha that some of us feel that since the declaration of the *Covenant*, a new spiritual capacity has been born in mankind; and he turned suddenly and said that it was so. He walked to the end of the veranda and looked off, silent for a while, and then he said, with great emphasis, that it was not

* See page 11, No. 4, Vol. III, STAR OF THE WEST.

† See page 9, No. 14, Vol. III, STAR OF THE WEST.

until two hundred years after His Holiness Christ breathed the breath of the Holy Spirit upon the earth that it took effect. Then he turned around quickly and said, "But you shall see; you shall see"—and since the Chairman was talking, it seemed to me that the time has come right here in this little gathering when we shall see that a new spiritual capacity has been born and the result of it will be seen in this spiritual consultation.

[The Chairman called upon Mr. Gregory, of Washington.]

MR. GREGORY: The great problem seems to be to reach those persons who are interested in the Cause but who have not yet been quickened to the standard of making a contribution to this wonderful work.

No one can grow without spiritual sacrifice; it is the law of our growth; and so the building of this Temple is a great opportunity which God is offering to His children today, to those whom He has chosen and elected to be His agents for the spreading of His Word, for the manifestation of His nature in this day. In order that we may operate under this great law of sacrifice, He has given us the work of building this great Temple of God, and it is for us to measure up, as best we can, to the demands of the occasion and, by our own sacrifice, to inspire others.

And so the Temple is an opportunity to show our love, service and sacrifice. The real greatness of the work we can only dimly realize upon this occasion, but as this Temple grows and assumes some substantial form, we realize that in its deep spiritual meaning it represents the body of the Manifestation and that it is a great spiritual storehouse and will affect not only the spiritual civilization of the world, but will bring to light many wonderful things in the sciences and arts and in the diffusion of knowledge, and certainly the responsibility is upon us to strive to our utmost to bring this to fruition. Now we have come here with the idea of building the Temple, and Abdul-Baha has said not to talk, but to act.

MR. REMEX: Knowledge of the *Covenant* is the only thing that will produce an effect in the hearts of the people. The knowledge that the LORD *has come* and fulfilled His *Covenant* and has left the CENTRE OF THE COVENANT upon the throne—it is this which will really produce a change in the hearts of the people. The moment the *Covenant* is mentioned in this convention, that moment we center our

thoughts and hearts upon Abdul-Baha—then we strike the live wire.

MISS QUANT: In thinking so much of the *Covenant* and what it means let me suggest: We are but a part of this wonderful Temple, the symbol of which we are looking forward to erecting. We will realize that each one must be in touch with the others, and the more we realizes this and that Abdul-Baha is the great Centre and the life comes to each particle of the great body through him, our love and firmness will grow, and the power to build the outward, as the inward is being built, will never be hindered.

THE CHAIRMAN: Let us, as far as we can, focus upon this, the real meaning of this Temple and the significance of it in our work: We know that all human progress is going to be along lines that will radiate from this spiritual Temple, all methods of social service will center there, we know that—but yet, just how, we do not know. Bless your heart, if the Temple were standing there tomorrow, every last stroke of the artisan's handiwork done, and the dome shining and everything finished, what would we be doing in it and with it? We will find out about the use and purpose of it in the building of it. That is the method of it. We will never have our eyes opened until we get our hearts opened wide enough to open our pocket books and get it down into our lives. We can talk about it, think about it, rhapsodize about it, but if we don't build it, it is no use. That foundation has to be laid. In fear and trembling? Yes, and sweat and sacrifice and hard work and friction and dust—all this is coming in the building. We want some thought today on the problem of the Mashrak-el-Azkar *as a base, as a foundation, as a beginning of unity, of a practical unity, a foundation laid down on the rocks so that the storms may come and the earthquakes shake and everything else be moved. But it will not be permanent and it will not be laid until all this precipitate that is in the way settles and we get a solution that goes down to the primal rock and have a test of faith. I remember that some years ago nobody dared raise the question of a test of doctrine; there was going to be no test of faith, but a test of service and love. But we have it; we have it in the term "firmness" running through all our discussion like an iron rod; we are getting ready for the cement to set on something hard, and this Mashrak-el-Azkar is the place where the cement is to be dumped and set—and when it is dumped it will be*

fixed and set to stay. This "*firmness*" is in the CENTRE OF THE COVENANT OF GOD!

E. E. K.: If there is any day in the prophetic history of the world in which words are to be demonstrated through deeds and thoughts through action, it is this day, because in the person of Abdul-Baha we see the highest fulfillment of all the aspirations established in the Bahai Revelation, and just as he lives the principles of the Cause, so must we follow and live them. In these days when it is so extraordinarily necessary to emphasize the necessity of faith in the CENTRE OF THE COVENANT and the recognition of the station of that *Centre*, to my mind there is only one point that is even more important for us Bahais than recognition of and firmness in the CENTRE OF THE COVENANT, and that one point is *obedience* to the ordinances and commands of that *Centre*. For firmness without willingness to sacrifice everything in the way of carrying out his wishes is not sufficient to our spiritual salvation in this day. His highest wish as expressed verbally and through his many Tablets is that the Temple shall be built today. Outside of the fact that the building of the Temple is the greatest means for cementing together the individual ingredients of the Bahai material in this world, the main purpose of it is, as I understand it, to fulfill a great prophecy which has been made in all the prophetic books of the past, and it is this, that, in the language of the Old Testament, in the day of THE BRANCH—who is the *Covenant* of God—shall the Temple of the LORD be built: that THE BRANCH shall build His Temple, and those who arise to cooperate with Him to carry out His wish and build His Temple are those who are *firm in the Covenant*. To be firm in the *Covenant* means to show your energy in collecting means and materials for the building of the Temple.

MRS. COLES: We know another thing, that first it is to be built in the hearts of the people who are firm in the CENTRE OF THE COVENANT. If our hearts are cemented together in love, and we follow the commands of Abdul-Baha, I think that money will be pouring in like a river, and the Mashrak-el-Azkar will be built.

MR. HARLAN F. OBER: I would like to return to the thought of this morning of the formation of a committee to present a plan for organized effort all over the country. The proper way to show firmness in the CENTRE OF THE COVENANT is to get to work, formulate a committee and let them present something to

this body for discussion. We must arouse a certain enthusiasm among the people and show them how to raise this money.

MR. LUNT: I believe that the power which is centered at this gathering, bestowed upon us from the Throne of ABHA and through the blessing and holy prayers of the CENTRE OF THE COVENANT, only asks us to arise, and that power will do the work. We are all sure of that—that God only asks us to arise and to be willing to obey, and that these things will come to pass.

What I have in mind is that the Chairman shall appoint a large committee, a member of each community here, so as to have a representative in each place who will put into effect a uniform plan that shall be adopted here, and that, as a convention, we vote to put it into effect.

THE CHAIRMAN: I am glad you are focusing your thoughts upon methods of giving. We have never tried to raise the feeling of rivalry in giving; the one who gives a large amount may really not be giving as much as the one who gives little. It is a matter of conscience, and here is the test: if none of you have given down to the point where it touches the *quick*, you haven't given enough. And it does not make any difference how much or how little you have, nobody is going to be the judge but you, and there is only one law by which you can judge—you must give until it gets to the *quick*, you must give until it costs you something and makes you *give up* something. That means giving of what *you have* to the point where *you know it*. I have not suffered any yet, I need the preaching more than anybody else; but all of us are delinquent until we do really get to the *quick*, and I am going to call you to the quick line for this next year. It is not a question of raising nine thousand dollars, it is a question of raising twenty-five to fifty thousand dollars this next year!

We must build a Temple Beautiful, not because it is in Chicago, but because it is the first Mashrak-el-Azkar in the West. There is room for gardens there and for service buildings—these things will all be built in the future; but that Temple of prayer, with its nine open doors of welcome to all the people of the earth to come and worship in the silence and truth of the Spirit and hear the Word of God's Love. That Temple need not be big, but it *must be beautiful*. It ought to be built, perhaps, so that it can be enlarged by the generations coming after us.

But, however we decide to build it, it is going to cost something like \$25,000 *to put in the foundation*. Now that foundation is to be started within *this year*.

The means are in the hands of the folks who have it. God will not take it from them—it will be forthcoming on the opening of their hearts in return of thankfulness to Him. After we have first matured plans how we shall act, the way will appear to get it; but we must not wait for miracles to approach the rich, nor approach them with specious arguments. Unless their hearts are touched we do not want to get their money. We must not in our methods be like sparrows asking Providence to drop worms down into our mouths. We want to move the hearts of men to this movement, we want this Temple to be raised as the result of the gifts of men and women who give what they have and give intelligently and who give to the point where the giving becomes a blessing, not merely that it takes from them what they would better not have, but that it puts them to the point where it makes a sacrifice. Then it becomes a blessing to them.

Now you see where this brings us to? We can't put a measure, either a top one or a bottom one, for anybody's giving. No one can be the judge of another in the matter of the giving. Whether they shall give at all must not be a matter of our urging—we may present the Cause and the beautiful object; show them that it is a chance for the investment of their lives, a great opportunity for their spirits and souls—a great investment for God; but the rest must be left to God, just as we leave the teachings. If their eyes are opened, then let us thank God; if not, "Peace be with you."

This is the point that we have worked down to, that the giving should be regular and systematic, and there must be a systematic arousing of all the friends.

May we hear from Mr. Kinney?

MR. KINNEY: I would say that we outline some plan in which we imagine that there are to be a million blocks in this Temple, each to be put at one dollar a block, and each time anyone sends in a dollar they are entitled to one block in that Temple.

THE CHAIRMAN: Can we not hear from Mr. Hoar?

MR. WILLIAM H. HOAR: Inasmuch as you have called me, I would like to say that I have been very much impressed with what our Persian brother and our Brother Lunt said this morning. I am particularly pleased

with the ideas that have been put forth, because I myself have been a consistent advocate of this method for many years. I have some ideas as to how the money should be raised. You can't raise a great deal of money by just exerting a little interest here. Every single community in America should be divided and subdivided and there should be committees in these towns and communities who will solicit for funds, and no matter what is contributed, these committees will see that the amount is collected every single month and sent to the general treasury.

This is God's work, and it is the visible expression to the world of what we stand for, and when the world sees that Temple going up on Lake Michigan, it won't be seen alone by Chicago, but by the world, that this Message has taken root and has watered the hearts of men.

MISS EDNA MCKINNEY: When the House of Justice is established the believers will contribute one-nineteenth of their income. Can we not now make that a standard for giving to the Mashrak-el-Azkar? In this way, too, we could give of our time—perhaps one hour or one day of each nineteen days to work for the Mashrak-el-Azkar. Make that a holy day, a day whose service shall be utterly and wholly for the erection of the Mashrak-el-Azkar in this time.

THE CHAIRMAN: A committee has been suggested. We should appoint a committee rather to put this thing into shape, to go over the suggestions that have been made, and give us some practical, digested, comprehensive statement.

MISS ANNIE BOYLAN: When Abdul-Baha was here last summer, he did not ask the people directly to subscribe or do anything for the Mashrak-el-Azkar, but to a certain individual he said: "The Mashrak-el-Azkar is not progressing as it should, the people in America are not working enough for it. Today Persia is very poor, is disrupted politically, its industries have been stopped, it is not flourishing, it is in very bad condition. Persia is destroyed; if Persia was not destroyed your Mashrak-el-Azkar would be built. The rich must give to the point that makes *it a sacrifice*."

One could see that he was most delicate all through his visit about speaking and asking people to work for the Mashrak-el-Azkar, except those he knew were so full of it that they had to speak about it. He said, "Bahais give, they do not have to be asked"—but he always

added that if Persia today were in better condition the Mashrak-el-Azkar would be built. Then he spoke about the Mashrak-el-Azkar in Ishkabad, the way it was built; how one woman knitted socks for fifty cents a day and gave twenty-five cents to the Mashrak-el-Azkar; a poor man gained by his labor, say, a dollar a day and fifty cents of it went to the Mashrak-el-Azkar. This was the way the Mashrak-el-Azkar was built in Ishkabad, and I gathered that the Mashrak-el-Azkar in America must be built in somewhat the same fashion.

MRS. PARMERTON: Now we have heard a great deal of what we think, and I want to read a few words from one who knows. [Mrs. P. read from a Tablet by Abdul-Baha commencing: "Now the day has arrived in which the edifice of God, the Divine Sanctuary, the Spiritual Temple, shall be erected in America," etc., and concluding, "Notice the sign which shall soon appear in those regions and then your searching heart shall be assured."] I wonder if any of us have noticed the *sign* in the past year? Have you noticed the true gardener walking back and forth on the ground of America, opening every door that each and every one of us may have the blessed privilege of arising to his call and command? He has opened every door and has called us to arise and build this Temple; he has made it possible, too, that we may be his co-sharers through God's good pleasure. Now the Bahais know that the one who has the power to open every door, has also the power to close every door to us, and while he is with us let us enter into the way he has prepared, for we know truly that there is no other way than obeying his commands.

[The Chairman called on Dr. Bagdadi.]

DR. BAGDADI: We are thinking about how to build, how to advance the Mashrak-el-Azkar, but have we ever thought how to resist the obstacles that are confronting us? One of them is that some of the friends think that the Mashrak-el-Azkar should be in their city; that it would be better in their city, or that it would make a difference if it were in Chicago or in New York or in some other city. Now this is one of the obstacles. Probably those who have thought this may have been misled. Now, if, when the friends go back to their cities, they make it thoroughly understood that it makes no difference in what state or what city it is, and therefore why should not each and every one contribute money, perhaps that obstacle will be removed.

Now, when we go back, let us make this as an agreement: to tell them that there is no better work than the Mashrak-el-Azkar. Say to them, the Mashrak-el-Azkar at Ishkabad was in Russia. Why in Russia? Because in Persia we had not the liberty to build it; but the Persians did not say, "It is in a different country,"—no; they intend to worship the name of BAHÁ'Ó'LLAH, no matter where it is. *This Mashrak-el-Azkar is of America.*

MR. OBER: In one of his first Tablets on the subject, Abdul-Baha said in effect that many people would consider the Mashrak-el-Azkar as a Temple, and then proceeded to show that it was not simply a Temple, but a Mashrak-el-Azkar, with a Temple in the center with various points of service round about, and set no limitation on these points of service. It seems apparent from the discussion today that there are two points of view, and we have first one side and then the other. First and most apparent the view advanced was the necessity for the confirmation of the Spirit, the outpouring of the Spirit through revolving around Abdul-Baha, the CENTRE OF THE COVENANT. The other point was the practical application by us of that Spirit in order to bring forth results which are permanent. So we have first one side emphasized and then the other.

The essential thing, it seems to me, is that we establish a plan that is always going to work. We have had here in America some difficult experiences in the matter of pledges. Though our means were small, the pledges were tremendous—as big as our eyes saw at the time, and then afterwards we would find that we could collect only a small proportion. There is no use in duplicating our experiences in that matter.

There is something to be learned from the growth of trees. A man makes an investment in a piece of land; there are some small trees and he plants more trees; they grow in the night, and keep on growing all the time. Now there are some who feel that we would lose in personal and spiritual responses if we inaugurated a system; but the suggestion has been made to focus on this so that we may have individual expression, and it occurs to me that it is possible, in the contemplation of big affairs, to entirely overlook some small thing, and after so many large schemes have been promulgated, we feel some modesty about advancing a small one. But the important thing is that we should have a sure income, and that the Board of the Unity, the

Executive Board, should be able to count upon that at all times. We all know that this Temple is going to grow outwardly in proportion to our inward growth. We also know that tremendous events will revolve around the Mashrak-el-Azkar; for instance, the great opportunities it will open up for the delivery of the Message.

I recall an incident that is undoubtedly known to a great many of you, for it has been written about by those who have traveled in the Orient, of certain stores established in Bombay. The Bombay believers are isolated Zoroastrians largely, an humble people, but through pure servitude and great efficiency, they have developed a system of restaurants in Bombay, and, through the attraction of these restaurants and the spirit in which they are run, they have gained a large percentage of the best trade of that large city of a million and half of people. They have one store there in which Abdul-Baha is a partner, and they have supplicated to him to apply the profits of that store to the purposes of the Revelation. Bombay is divided into different communities, and this store is located on the outskirts of one community so that they are able to serve not only their own community, but certain numbers of the other communities, and they are constantly working to assist the spiritual progress of the Cause through their very business. I do not know how much money is being made in this store, but a considerable sum has come from this store and from other stores in Bombay for the payment of the land upon which we are to build the Mashrak-el-Azkar. Now there is need of the Bahai being the most practical person in the world; he sees a great vision, but at the same time he must make the immediate application. There is going on around this building, and must go on around it, the problem of the economic adjustment of the world, and this has been laid down to some extent by Abdul-Baha in his statements here in America and in England recently. Now it would seem that we should apply these principles to the extent that may be possible, so that we may apply both the spirit and the letter. I make it as a suggestion that we could work out, in conjunction with this demand for great sacrifices, certain plans which are also revealed, and certain adjustments which are to be made. Abdul-Baha has said that there would be for each village a central storehouse, and that there should be a percentage collected from all the believers, and that the surplus or

profits will go into this central storehouse for the purpose of the village, and that in the larger cities a proper plan shall also be worked out. Now the proposition of one-nineteenth, or whatever proportion is acceptable is working somewhat on that principle, but is not as elastic as it will be in the future. Somehow we should work out a plan that is going to work all the time. We should be sure of a regular income.

THE CHAIRMAN: I am going to appoint a committee with the approval of the rest of you who will, as far as they can, make a statement of your suggestions, a report, to be handed on for your Executive Board and for action for the coming year.

[The Chairman appointed Mr. Alfred E. Lunt, Mr. Roy C. Wilhelm, Mrs. Corinne True, Miss Edna McKinney and Mrs. Claudia Coles as such committee. The Chairman then called on Mr. Maxwell of Canada to speak.]

MR. MAXWELL: We cannot expect to build the largest building in the world, but we may build the most beautiful; it should be one of beauty and permanence rather than size. Although two million and six million dollars has been mentioned, I think \$500,000 is a better figure. The New York Public Library and other famous buildings in New York were under construction for eight or ten years. The completion of the Mashrak-el-Azkar will be, perhaps, five years in the future, and would mean the raising of \$100,000 a year. Now if there are 5,000 Bahais in America, and that number will be increasing, and each gives on an average of one dollar a month, that ought to cover our needs. If you can get a hundred thousand dollars the first year, it ought to be very much easier to raise that amount every succeeding year.

THE CHAIRMAN: Mr. Hannen has a few words to say and then we will adjourn.

MR. HANNEN: Most of you know of the splendid representation that the *Christian Commonwealth* of London has given to our Cause, especially in the edition of January 19th, 1913, containing a copy of a photograph of Abdul-Baha. I have a few copies of this. Word has come from Abdul-Baha, through Mirza Ahmad Sohrab, that he would be very glad to have at least one person in each Assembly subscribe to this paper as an expression of appreciation.

[Meeting adjourned.]

STAR OF THE WEST

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Vol. IV

Chicago (August 1, 1913) Asma

No. 8

CONSTITUTION OF THE BAHAI TEMPLE UNITY.

HE IS GOD!

"We, the Bahai Assemblies of North America, in unity convened at the City of Chicago, to the end that we may advance the Cause of God in this western hemisphere by the founding and erection of a Temple with service accessories dedicated to His Holy Name, and devoted in His love to the service of mankind, do hereby adopt the following constitution:

Article 1.

"We acknowledge God as the Source and Preserver of our Unity, revealed to us through the Manifestation of His Glory in BAHÁ'Ó-LLAH in this Day, and declared by the beloved Servant of God and man, Abdul-Baha.

Article 2.

"The name of this Unity shall be Bahai Temple Unity.

Article 3.

"The object of this Unity shall be to acquire a site for and erect and maintain thereon a Bahai Temple or Mashrak-el-Azkar, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of Abdul-Baha.

Article 4.

"The powers of this Unity shall abide in the several Bahai Assemblies, now and hereafter comprising it, and shall be exercised through one representative chosen by each established Assembly, to serve for the term of one year. If more than one Assembly shall exist or be established in any city or local municipality, such Assemblies shall unite in the one representative, except the following, which shall each select two representatives: New York (Borough of Manhattan), Chicago and Washington. New York (Borough of Brooklyn) shall select one representative.

Article 5.

"The affairs of this Unity shall be managed by an Executive Board of nine members to be

selected by open ballot in convention, or written assent by mail, and whose term of office shall be one year. From their number the Executive Board shall select a President, a Vice-President, a Secretary, a Financial-Secretary and a Treasurer.

"The two Secretaries and the Treasurer shall constitute the Temple Treasury, in which name, by joint action, they shall receive, deposit, invest and disburse all funds of this Unity, under the direction of the Executive Board, and until incorporation, as herein provided, shall hold as Trustees the property of this Unity.

Article 6.

"The annual meeting of this Unity shall be held during the Rizwan Feast—from April 21 to May 2—time and place to be selected by the Executive Board; at the same time and place shall be held the annual meeting of the Executive Board. All other meetings shall be upon call or at stated periods as fixed by the Executive Board.

Article 7.

"The local seat of this Unity shall be the City of Chicago, Illinois, where an office shall be established and maintained until the erection of the Temple.

Article 8.

"The Executive Board shall have power, in its discretion, to incorporate this Unity under the Religious Incorporation Act of Illinois, or such other state as they may select.

Article 9.

"This constitution may be amended at any annual meeting of the Unity, or by mail, but only upon assent of at least two-thirds of the component Assemblies to such proposed amendment, and not until it shall be recommended by at least two-thirds of the Executive Board, and thirty days' written notice thereof shall be given to all the Assemblies before action."

REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY.

[Continued from page 139]

TUESDAY MORNING, APRIL 29.

THE CHAIRMAN: I am going to offer a suggestion to you. Is it your pleasure to print the constitution of Bahai Temple Unity with the proceedings of this meeting?

[After conference it was moved and seconded that the whole matter of the name and of printing the constitution with the amendments be referred to the Executive Board. The motion was unanimously carried.]

THE CHAIRMAN: We will now hear the report of the Auditing Committee.

MR. LUNT: On behalf of that committee I desire to report that we have examined the books and vouchers of the Financial-Secretary and the Treasurer, deposits, stubs, receipts, etc., and have found them to be correct. I desire to make that report and recommend that their reports be accepted.

THE CHAIRMAN: Will you kindly put that in writing.

MR. LUNT: The committee has signed each book and voucher.

THE CHAIRMAN: The report of the Auditing Committee will be placed on file with the records of the Society.

[The following telegram from San Francisco was read, asking that that city be made the meeting place for 1915:]

San Francisco, Calif., April 25, 1913.
Roy Wilhelm, 226 West 58th St., New York.
Abdul-Baha desired Bahai convention to meet in San Francisco in 1915. Local and Bay Assemblies now urge Eastern and Executive Committees to accept this commendation and arrange to come to San Francisco convention. Department of Exposition will cooperate in all courtesies.

SAN FRANCISCO ASSEMBLY,
Per Fred W. D'Evelyn.

[Mrs. Coles, on behalf of the Washington Assembly, invited the convention to Washington for 1914. Communications received from Washington, Minneapolis and San Francisco were referred to the Executive Board, with the suggestion that the convention be held in Washington in 1914 and in San Francisco in 1915. This met with the approval of the convention.]

MISS VANDA HAAKE (from Paris): I have a message to you from Abdul-Baha. When he knew I was coming to America he said to me, "Give them my love and greetings; tell them I know they are doing my work, and my hope

is that America become a great radiating centre that will illuminate the world."

[Mrs. Breed read the greetings of a sister, who sent for distribution at the convention, twigs taken from the great tree on the Mashrak-el-Azkar site, asking God that "His benediction might descend upon each member of the convention."]

MR. HALL: That magnificent tree is the one conspicuous object in the horizon there. Years ago it was the great meeting place of the Ouilmette Indians in that locality, and that is the name of the village organization there. There are many traditions gathered around it.

THE CHAIRMAN: The committee is ready to report.

[Mr. Lunt read to the convention the report* of the committee appointed to consult on ways and means for the raising of money for the Mashrak-el-Azkar and to formulate a general plan.]

THE CHAIRMAN: The report is before you with a motion that it be adopted.

[Convention adjourned until 1:30 p. m.]

AFTERNOON SESSION.

MR. REMEX: I have an idea I would like to express. Can we not, during this session of the convention decide how much money the building of the Mashrak-el-Azkar shall cost, devoid of any ornamentation or embellishment, so that we can get a definite sum fixed in our minds, and then let the committee arrange for architectural plans so the building can progress, and work towards the amount whatever we may fix?

MRS. MAXWELL: Fifteen years ago Abdul-Baha was speaking of the conditions that exist in the world during the time of a Manifestation. He spoke of certain incidents in the life of Jesus Christ, of certain things that had taken place at that time, and of their great effect in the world and how they had been mentioned all through the world for two thousand years. Then he said, "See these gates in the garden of the Rizwan where you used to sit. These are very modest gates, very humble; but they are very great in the sight of God. The time will come when these gates will be torn down and people will build them of costly marble. Then generations will pass,

* See page 146 for this report as adopted.

and the people will not be satisfied with the marble, and they will build them of solid bricks of gold and silver, and the people will say, 'How great was the privilege of those who passed through these gates in the time of the Manifestation of God.'

Now it seems to me that the most important thing in this convention is to begin the work; it seems to me that the result of the convention should be that we should begin the building of the Mashrak-el-Azkar this year if it is possible. For instance, suppose that Abdul-Baha says that we are to spend a million on this; then it is obvious that we will not be able to build it during the lifetime of Abdul-Baha. While I believe, as you do, that we should have great faith; yet does not faith mean also to bring it into effect, to do it, to build this as an edifice standing on the soil? Abdul-Baha has said that when once the eyes of the people are fixed on this building in the Occident, it will be the greatest cause of spreading the teachings among the people. How can this possibly be done if we do not commence the building? How much money do we have to collect before we commence the building? Is it not very much as though we were working towards a dream? It is like a dream. We have this stretch of land, and we can see this Mashrak-el-Azkar at the centre, from which the mentioning of God is to be raised—everything could be included in that—still, could we not build now, during the lifetime of Abdul-Baha? Could we not set a limit to the time when it will be built? Could we not say we will build it in three years, and then consider how much money must be raised in the three years? As it is, we are not working towards anything definite. It seems to me the interest of the people would be greater if they knew it would be built during the lifetime of Abdul-Baha. It could be made a jewel of beauty, and still be within the means of the Bahais in the world today.

MRS. TRUE: When I was speaking to Abdul-Baha about selling a little of the land to pay the debt, and of putting the balance in the building, he laughed and said, "Do you know what the Mashrak-el-Azkar will cost? It will cost over a million dollars." So, when we lay the foundation, let us lay it for a great structure, and not have to do our work all over again.

MR. HOAR: If we are to build in a hurry, what will be the result? There will be defects, there will be many things we will want to change; and it seems to me it would be noth-

ing more than generous anyway, for us to allow future generations, those who are to follow us, a part in this great work. It is going to be the greatest building in the world. When all America becomes Bahai, they can say, "Our fathers and mothers started it, and we have helped to finish it." Let us turn our hearts and minds to the possible, to that which we can do, and if we have a hundred-thousand dollars, let us build the foundations and the crypt and we can worship there as well as in the complete Temple.

THE CHAIRMAN: The question before us now is whether we shall fix a maximum or minimum amount to the cost of this building. God does not put the seal of beauty upon one color or form. The little thing that is perfect of its kind may be the most beautiful. Let us not let our ambition, or pride, mislead us—let us go into this with the spirit of prayer. Suppose we should say, "I will not work until I get so much, or I will not act until I am seven feet tall, or I will not wash until I get a particular kind of water?" We have no right to set any limits. God sets the limit, and the limit is the limit of our effort, the limit of our capacity. It may be that a million is too much, I don't know—but don't let us wait for a million before we start.

DR. BAGDADI: I want to say to the friends that Abdul-Baha will never leave this world before completing his divine work. One of his works was to build the temple or tomb for the body of the Bab. He did it. Another was to establish the Mashrak-el-Azkar in the Orient. He did it. Another was to come to this western world and spread the message in the East and in the West. He did it. Another work is to establish the Mashrak-el-Azkar in America during his days, and another is to establish the House of Justice.

[A suggestion of the Chairman, embodied in the motion of Mr. Lunt, that as quickly as the means for the work are within reach, the Executive Board is directed to settle upon plans and construct the foundations of the temple upon this land, was formally made and seconded.]

THE CHAIRMAN: That means that the measure will be largely determined by the response in the coming year; that we do not set any bonds, either maximum or minimum, and that you leave the working out of that to the Board whom you shall select.

[The motion was put and unanimously carried.]

MISS EDNA MCKINNEY: Would it be proper to offer an amendment to the motion that has been passed, to the effect that a section of the foundation might be laid with the superstructure—with enough of the superstructure to make it possible as a place of worship, and with the foundation of such character that it will last, and then afterwards work in the whole building? We are told that when the Mashrak-el-Azkar is built the people will come in in droves.

MRS. CAMPBELL: I want to make a single suggestion on this line which came to me at once when the discussion began. In every cathedral, especially in the West, there are features apart from the general design which are used long before the main building. I cannot see why in the architect's work there should not be something to allow for that, something that could be used as a worshipping place while the work was still going on until the main design was brought about, and I am perfectly sure that if that were in the architect's mind, everyone would contribute; and we could use it, although it might not be finished until after we were dead and gone. But the spirit of worship would have begun with the first stone laid.

MR. REMEX: The two ideas that have been suggested by Miss McKinney and Mrs. Campbell are illustrated in a building at Albany, New York. About twenty years ago the foundation and crypt were built first; later on they built the walls upon them to about half the present height and built a temporary roof on. Then they put in the interior columns and the stone work around the doors in block stone; then later on, as money came in, the carving was done, etc., and the last time I was there they had taken the roof off the crypt and the vaulted roof was in place. Now, we could follow that idea.

THE CHAIRMAN: It seems to me that the suggestions of Miss McKinney and of Mrs. Campbell are covered by the resolution adopted, and that it only needs the coloring of these words of wisdom. We will try to work it in as the committee does the work. We understand the idea and it will be worked in. Now we are ready to take up the motion upon the adoption of the report of the committee on ways and means. Is there any word on that?

E. E. K.: This is a convention in which good intentions are to be converted into tangible action. We are here, in plain Eng-

lish, to raise money. Of course the spiritual foundation is the principal thing, but the outcome of this spiritual thinking must be a tangible means by which the purpose of this spiritual teaching is to be carried out in this world of ours. The purpose is to raise money for the Mashrak-el-Azkar, and we are interested in raising that money while Abdul-Baha is living amongst us. I would rather go and worship in a shack raised in the day of Abdul-Baha and dedicated by him, than to go into a temple which represents in its structure all that the highest masters could contribute to the outer architecture since the beginning of time after he has left us. Let us use every atom of energy to collect the means by which the Temple can be built in his day. Is it not better for Bahais to sacrifice all that they possibly can now for the realization of the greatest hope that Abdul-Baha has, the final step in his mission? Is it not better for them to sacrifice their means, in order to make this a realized fact, than to die and have their funds expended over something else at a time when neither they nor Abdul-Baha are in the world? If they are willing to take that chance I am sorry for them. I remember a beautiful and wealthy Bahai who was of this class, who in their lifetime was in a constant state of suspicion and hesitancy, who was always making plans about what they would do for the Cause in the future, but what that person did was very little compared to what could have been done. But at length death came and all that person's funds went to be added to the funds of relatives who cared nothing for the Bahai Cause, and nothing tangible was left as a contribution to the Cause of God—what was left went to build up the temple of Mammon. We must remember that the Bab, BAHÁ'O'LLAH and Abdul-Baha sacrificed all that they had and reduced themselves to poverty and want, and had it not been for the fact of their sacrifice, the Cause of God would never have reached these shores in these days, nor the foundation laid for the creation of the edifice of the unity of mankind. Why not contribute what you can *today*? Why not deprive yourselves of the ease, or of the convenience which is not necessary or essential to your happiness, but which, for superficial reasons, you have been led to believe essential to your happiness, and then contribute the money saved by that means to the Mashrak-el-Azkar? Is there anyone who can stand up and say that he or she has not wasted much money on things for themselves and their friends

which they and their friends could easily have gone without? In this day while Abdul-Baha is with us, being Bahais, let us arise and do something first through personal sacrifice, and second, through the creation of practical means by which beautiful spiritual emulation and co-operation can be conducted amongst the Bahais, and let that idea be disseminated throughout the land. If you do, you will see what a noble and glorious result will crown your efforts at the end of the year. And please do not let yourselves be persuaded by what I as a speaker may say to you, but consult your own consciences, and let your friends do the same.

MR. HOOPER HARRIS: With the permission of the Chairman and of the convention, I wish to say that if the delegates will listen carefully to the report as presented, by your committee, they will find it is broad. They will find that it includes a great deal more than they perhaps think it includes, because it is so well drawn that it needs study to thoroughly understand just what its possibilities are. It has been quoted here that Abdul-Baha has said that when the Mashrak-el-Azkar is completed, the people will come into this Cause by droves. Before he left here, speaking to me personally, for no one else was present except the interpreter, he said, "I have plowed the ground, but things must be kept in motion," and he added, "We need teachers; how we need teachers!" Now, we ought to find the way to plant the seed in the ground which he has plowed, and to follow up, in a befitting manner, the work which he has done. Christ called his disciples "fishers of men." BAHÁ'U'LLAH has called us "revivifiers of the world." This is an industrial age. It is a day in which men everywhere are thinking of great reforms. The social order of the day is in a transitional state. Everywhere men are looking for that through which they see the hope of realizing the social desire of the age. Is not that social desire symbolized in this great Temple of Unity? At the meeting last Sunday Mr. Hall set forth the fact that the heart-beat of many peoples in the East and West was being put into that Temple; that it stood for the heart of humanity; that it meant the real solidarity of man. Now, cannot we find the method of holding before the eyes of the people this great Temple as the true symbol of the oneness of the human race and the hope of the future ages? It is the symbol of the great spiritual, industrial and social order

which is the real desire of the people of the present day.

There is a clause requesting the Executive Committee to gather together all the data concerning the Mashrak-el-Azkar and to publish a pamphlet setting forth this information for the use of the Assemblies, the teachers and speakers. This will furnish us with our ammunition. Now, as to the use of this ammunition, the committee has suggested that certain days be set apart to be observed in the local assemblies all over the country as Mashrak-el-Azkar days, when the whole thought of the people is to be focused on the building of this great Temple and what it means.

Now, my one practical thought and suggestion in this speech which I have been permitted to make, is that someone, who has the right, will make a motion that instead of leaving the local assemblies to each select these days for themselves, the national Executive Board of the Bahai Unity itself suggest the method and set apart the particular days to be observed, so that on the same days all over the country the friends will be devoting their time and thought to the work of the Mashrak-el-Azkar. This would not in any way interfere with the local management of the meetings, and would be a step in the direction of national unity and co-operation, of thinking and working together in the Cause as a people. Let us have faith in our national body. Let them appoint these days when the people all over America will be working and thinking together to reach the people of the world through setting forth the things that this great Temple means to the world of humanity, not by any means forgetting the thought pointed out by Mrs. Campbell that it emphasizes the importance of the education of the woman and of her mission, for once thoroughly comprehended, there is enough in this one thought itself to revolutionize the civilization of the world.

[Mr. Lunt stated the matter had been considered in committee. The majority of the committee thought that a fixed observance of certain days might become fastened in the Bahai growth and interfere with other days—that it might mean the institution of a fixed observance. He himself was in favor of the national idea. Mr. Harlem F. Ober put forward the suggestion of Mr. Harris as a motion—as an amendment to be incorporated in the report of the committee on the matter of selecting the days.]

THE CHAIRMAN: It is moved that the selection of the days when the Mashrak-el-Azkar shall be a subject of consideration by the several assemblies, instead of being left to the assemblies themselves to select, shall be designated or suggested by the Temple Unity.

MR. MILLS: While I sympathize with Mr. Harris' idea, and while the idea seems splendid, I feel very deeply that we should accept and try for one year the conclusions of this committee which have been reached in such a sanctified manner.

MRS. COLES: The question is whether the selection of the days should be left to the local boards or assemblies, or whether they should be selected by the Executive Committee of the Temple Unity. My feeling is that if we are simply silent the answer will come.

THE CHAIRMAN: The desirabilities of both plans appeal to us. No question, I guess, exists in your mind as to the desire of the Executive Board to proceed with wisdom. Let us accept the amendment with the words, "Subject to the approval of Abdul-Baha."

DR. BAGDADI: I think Abdul-Baha has answered this. On the 23rd day of May we were in Acca, about six or seven years ago, and it was proposed to make a Feast for Abdul-Baha on that great day, and when it was mentioned to him he said, "You will see that the friends will gather together and they will speak about the great things, about building the Mashrak-el-Azkar, and will even speak about building schools and hospitals and hospices and how to have unity—all these things on such a day they will discuss." And he added, "Not because it is the anniversary of my birthday, but because it is the anniversary of the declaration of the Bab."

E. E. K.: We are approaching the idea, reaching something definite in this question of a day to be set aside. It is very good, it is very important, and I feel that as the Executive Board is representative of the convention and the convention is representative of all the assemblies of the country, and the Executive Board is here to do something definite, I think the latter should take charge of it as such and that it should be a national day and a day for national observance. As to its interfering with the set laws and observances, that difficulty can be obviated by stating in connection with the day we fix, the fact that as long as there is necessity for the raising of funds and for the consideration of ways and means for

the raising of the Temple this day shall be continued.

[The motion as put by Mr. Ober, being duly seconded, was unanimously carried.]

[It is moved and seconded that the report of the committee, as amended, be adopted. Unanimously carried.]

THE CHAIRMAN: I will rule now that we proceed to the election of the nine members of the Executive Board of the Temple Unity, and appoint Mr. Ober and Mr. Hannen as tellers.

[The convention proceeded to the preparing of ballots for the vote and the collection of the same. While this work was going on, the Chairman called upon the friends present for a word to the convention.]

A poem by Henrietta Mills was read.

Mr. Thompson, of Montreal, spoke very encouragingly of the increase of the Cause in Montreal; Mrs. Carré reported the progress being made in Newark; Miss Fenn spoke for Montclair, N. J.; Mrs. Stevens said she had been in Bermuda all winter; Miss Quant, of Johnstown, N. Y.; Mrs. Jones, Anaconda, Mont.; Mrs. Peterson, of Grand Rapids, Mich.; Mrs. Bennett, of Cleveland, reported for the Cleveland Assembly.

The tellers presented the following report:

Mrs. True.
Mr. Hall.
Mr. Jacobsen.
Mr. Wilhelm.
Mr. Ashton.
Mr. Lunt.
Mrs. Parmerton.
Eshte'al-Ebn-Kalanter.

The foregoing were declared elected members of the Executive Board for the ensuing year.

The Chairman called upon Miss Mary Lesch, who responded, conveying the love and greetings of the Chicago Assembly.

The Chairman called upon Mrs. Maxwell, of Montreal, who responded as follows:

MRS. MAXWELL: I feel that I have no right after all that has been said today to speak again about the Mashrak-el-Azkar, but when Eshte'al-Ebn-Kalanter spoke as he did I felt that I was being submerged in an ocean of spiritual force. It seemed to me that the great spirit of sacrifice that has been spoken of would come to me if I knew that the Mashrak-

el-Azkar could be completed during the lifetime of Abdul-Baha. That may seem weak, but I do not believe that I should have the capacity for sacrifice unless I felt that it was to result in the accomplishment of what was a burning wish, and would mean the completion of the building during his lifetime.

Moved and seconded that the Secretary be

authorized to publish the report of the convention, including the constitution, in the STAR OF THE WEST. Unanimously carried.

The convention closed with the singing of "Awake, Ye Nations All!"

BERNARD M. JACOBSEN,
Secretary.

ALBERT H. HALL, *President*.

PLAN ADOPTED FOR WAYS AND MEANS.

Your committee, appointed in behalf of the convention, to consider and report upon ways and means toward forwarding the common object of this Unity, namely, the erection of the Divine Edifice, the Mashrak-el-Azkar, in Chicago, beg to report the following recommendations:

1. We recommend the adoption of the motion following, i. e.:

That immediately after the adjournment of this convention, the Executive Board communicate with the Mashrak-el-Azkar representative of each Occidental Bahai Assembly, and in all cases where Bahais reside in a community not affiliated with an existing Assembly, then directly with such believers, stating the adoption of this vote by the general convention, and, in accordance therewith, recommending to all such Assemblies and the friends of God the following procedure for the speedy discharge of the remaining encumbrance on the Mashrak-el-Azkar land in Chicago, and the raising of funds for the early erection of the Edifice itself, viz.:

That said Board urge upon the friends the advantage to be gained by putting into effect, *at this time, a uniform system of contribution* which shall be operative alike in *every Assembly and Bahai community in the Occident*. And in forwarding this principle to suggest to the friends that the aim and object of this action is that those whose hearts are awake to this call for service, may *give of that which they have to the utmost limit*, in order that during the *presence of ABDUL-BAHA, the CENTER OF THE COVENANT, upon the earth this Divine Edifice may be established*.

Through this method, collective and unified effort will be assured: the countless rills of pure offerings will become the great river of accomplishment, and the Divine Edifice will be speedily begun and completed.

The key to this, we believe, is love and solidarity, and the swiftest means, is a systematic and regular giving. But love must urge, and our gifts be of the heart else they fail of consecration. This is a spiritual Edifice, and the privilege and voluntary character of serving it, surrounds and *must precede* every material means by which its erection is to be sought. It is the opportunity longed for through ages, an opportunity which becomes

possible only during the Universal Day of God. It is our hope that the heart of the CENTER OF THE COVENANT be gladdened with what shall appear from the friends in this behalf.

2. We further recommend that the Executive Board be authorized to put into effect a system of numbered triplicate receipts for all offerings made to the Mashrak-el-Azkar: the original to be filed with the general Executive Board, the duplicate to be retained by the local Treasurer, the triplicate to be given as a receipt to the giver. These will be signed by the Auditing Committee appointed by the Unity during each annual convention. Such receipts will be suitably inscribed and in the discretion of the Executive Board, may embody any appropriate insignia or device. With this method in effect, so that the individual giver is thus known and identified, we recommend that all gifts be sent through the particular Assembly: but we believe that the source of these offerings should be held in confidence.

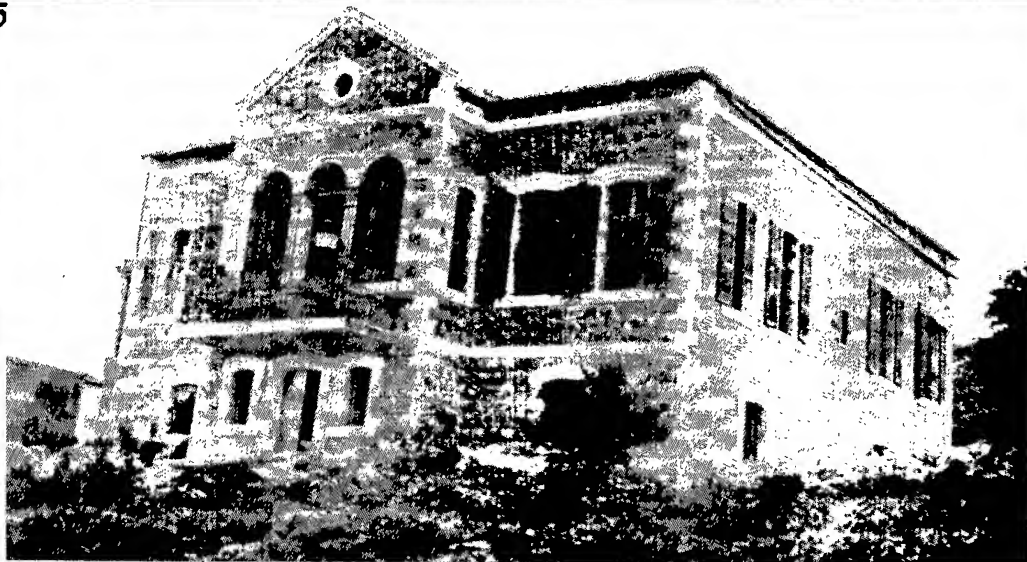
3. That upon selected days to be fixed by the Executive Board, meetings be held by each local Assembly at which all shall be welcome, and the endeavor be to acquaint the friends and all interested in the establishment of a universal spiritual Edifice, with the purpose, meaning and importance of the Mashrak-el-Azkar. Provided, however, that His Holiness, the CENTER OF THE COVENANT, shall first approve of the fixing of these uniform dates by the Executive Board.

4. Your committee further recommends to this convention that the Executive Board prepare, publish and distribute forthwith or as soon as may be, a pamphlet or folder setting forth the source, meaning and function of the Mashrak-el-Azkar, together with selections from the Divine utterances concerning it, in the Holy Books.

Respectfully and lovingly submitted,

THE COMMITTEE,

Alfred Lunt, *Chairman*.
Claudia S. Coles,
Roy C. Wilhelm,
Corinne True,
Edna McKinney.



اینست یان مکه از خیابان و خیابانی قربانی آقامیرزا جعفر شیرازی در خیابانی
 "THIS BUILDING IS THE SPIRITUAL PILGRIM-HOUSE [HOSPICE ON MOUNT CARMEL]
 AND ITS BUILDER IS MIRZA DJAFAR CHIRAZI THE MERCIFUL."

أنت الكريم
 الرحيم العزيز
 الوهاب واليك
 أنت القوي العلي
 العظيم الكريم
 الرحمن
 ع ع



سعد الاناء وبيع
 الآلاء ساطعة الشمس
 لامعة الانوار طيبة
 الشدا رحيمة القبا
 لذرة الرداء منيعة
 بتلك الحديقة العليا
 وانس انط حلهم
 فضلك وقلوبهم
 بتضيق وتور
 انصاهم بمشاهدة
 آثارك وشيف
 اذانهم يا سميع
 اذكارك وانطق
 لسانهم بالتناء
 عليك واجعل
 اقدتهم لما فحة
 بحبك انك

نجم باختر :- اینست
 اسم جناب آقامیرزا
 جعفر. اینست شرح
 حالش. اینست
 رسمش. اینهم علمش
 چیز که باقی مانده است
 از خدا خواهم انشاء
 زیاد فرماید و تسبیح
 علی الله بعزیز.

آقامیرزا جعفر هادی اف شیرازی
 MIRZA DJAFAR HADI-OF CHIRAZI.

باقی ویزه را کار باید چنین باید
باشد فیمثل هذا فلیعمل العالمون
تا آنکه پس از رجعت جمال بیتال شاف
باقا شرق دوباره در بورت سعید حضور
بارک شرف گشتند و از هر جهت ابواب مزاحم
روحانی باز شد و شبی زیر خیمه سلطانی
مهرانی مفصلی ترتیب دادند و جمیع مسافری
و مجاورین که قریب هشتاد نفر بودند بر سر
خوان نعمت ایشان نشستند و حضرت
محبوب آفاق هم حاضر و خطابه پس نماز
و بر اثر آواز فرمودند تا مانع آسمانی نازل گردد
و قلوب متوجه ملکوت ابری شود

لَوْحٌ مِّبْكَاءٍ

هو الله الله الله ان تاملن قلبی و فیه روحی و غایه الی الی و فی
عجری و انکسار و تشاهد تبلی و تضرعی الیه الی و تسمع صرخی و ضجری
و یأجی فی بطون الایام و الکیالی رجا عونک و عیانک طالباً
فصلک و رعایتک ابد صونک و حمایتک تمناً حفظاً و کلاً
لعمرك انک و طرهل صفایک رجا حفظهم من القسر الی الی
و آخرهم بعین عاتلک فی کل الآنا و شهم علی الرحمن و نور و جهرهم بانوار
ساطعه شمع من ملکوتک الالهی و هبلهم من عندک علماً و ایدهم بشید
القوی و اجعل لهم الایة العظمی و املهم کما و ساطعة بصیرة العا
و قدر لهم کل خیر فی ملک الالهی و منهم عبدک جعفر غضنفر
عیاض جبر و طیر یاض غنائک العزیز فی حیاض فضلک و احسانک
قد سرع الیک و قد علیک و حضرتی غیبه قدسک العلیا و عرجیة الی الی
بقصد الکون و جدیدک العلیا و محمد الیک مضطرم الروح و الاخلا
بارحمتک بن الوری و الیوم کما اصفیایک النجاة و احسانک النجاة و احسانک
الغناء و انک العلیا و ضیعتهم بانه بدیعة النجاة حتی یسعدوا و
یسرر قوا من فضلک الالهی مآب الی الی و نشر خواص الی الی
و العطاء و یزکروا بک من الصبح الی المساء رب اجعل لیمهم هذا

به تجارت و نشر لایله مشغول بوده اند سفر اولشان
به ارض مقصود و ورودشان به کعبه جانان ۹ روز
بعد از غروب شمس حقیقت بود و در همان سفر ۵۷
روز توقف نموده مصدغایات لایحشامو کردند
و پیمان حضرت یزدان میشوند و بعد مرخصی حال
کرده رجعت مینماید اما چندی نمیکند که دوباره
در ۱۲۱۷ و صد نایرت کعبه قدس نموده و حضور
بارک شرف گشته و ۵۰ روز در بحر غایات لدنی
مستغرق میکردند در ۱۲۲۲ سفر شوی
به ارض مقصود مینماید و در روی کرمل در
اطراف مقام حضرت اعلی روح ماسواه فدا
ز منی اتباع کرده تا سا فرخان برای احباب مینماید
در ۱۲۲۷ یکی از مجاورین که محبوب مینماید که
اساس مینماید و اول دو اطلاق می سازند و
در ۱۲۲۸ خودشان بنفسه سفر نموده و با بر
بارک جدا میباشند بساختن عمارت و آب انبار آن
مینماید و این سفر اخیرشان صد روز طول
می کشد و چون عمارت سا فرخانه به خوشی
و خوبی با تمام میرسد در روز مخصوص از ان قدیم
حضور حضرت عبداله اها نموده و حتی در دفاتر
دیوانی با اسم مبارک قید میشود در همان اوقات
حضرت مولی الوری دستخط و طاهر قوم مینماید
و انرا روی قطعه سنگی کنده در بالای سر
در میسازند قوله جل شانہ :-

" این بنیان مهمان خانه روحانی و دانی
آقامیرزا جعفر شیرازی رحمانی "
و هم چنین در الواح شتی بیانات مبارک در تعریف و تجید
این خدمت شایان بسیار است در یکی از الواح
میرماید: " هیچ سلطانی چنین قصری ندارد
تمام قصورها قبور خواهد شد و این بنیان ایران

| | |
|---|---|
| <p>۳ الحمد لله که شما در بیم جمال باریک بودید در وقتیکه انوار انبیا اعظم درخشان و باران رحمت سیزان و نسیم عنایت در مرور بود شکو کنید خدا را بگوشتید و تبلیغ نمایند و این ایرانیان را بیدار کنید . بگوئید ای ایرانیان ای ایرانیان هیچ میدانید که چه کوی از اقیانوس طالع ای ایرانیان ای ایرانیان هیچ میدانید که چه شجر مبارک در میان شما غنیر شده ای ایرانیان ای ایرانیان هیچ میدانید که چه بحر در میان شما موج زده است ! بیدار شوید ! بیدار شوید ! تا بیک غافلید تا بیک خوار شوید ! تا بیک از این موهبت محروم شوید ! حالا دیگر وقت بیداری است وقت هوشیاری است !</p> <p style="text-align: center;">* * *</p> <p>بازی از این قبیل بیانات تشجیع آمیز و عبارات دروغا هر روز از من مبارک نازل و سبب اشتغال و انجذاب قلوب میکردد تا آنکه دیروز امر مبارک بر آن صادر که سایر مخضد بعضی رحمت به بعضی و دیگران از راه اسلامبول به روسیه و ایران رجعت نمودند جمیع به خدمت آن برادر حقیقی تحت ابدع امری میرسانند</p> | <p>مدت در اینجا انتظار ورود قدوم مبارک را می کشیدند بودند و بعد از دو سه روز حضرات باریک سرور و ولای روحا وارد شدند چون عده نفوس زیاد و اطافهای هوش کم لریز بالای بام خیمه سلطانی بلند شد و هر روز و هر شب محافل و مجالس آسمانی در زیر آن خیمه منعقد میشد در همین ایام شما را چهارم نجیر باختر وصول یافت و قلوب کل ایران را به پیشگاه الهی مستبشر نمود و هر یک از محلات شما اطراف استان می نمود و از اثرهای غم باختر در شرق حکایاتی تعریف میکردند که اگر شما و سایر مدیران می شنیدید دل و جانتان شاد و خرم میگشت بی نهایت سرورم که آن برادر عزیز از جان موقوف با انجام این خدمات شده اید . آثار سفر مبارک در ایملک و اروپا در شرق مانند شمس ظاهر و نمایان است روح جدیدی به قلوب بخشید و اهتزاز عجیبی در دلها افکند به الهای ضعیف را قوی نموده و نفوس پژمرده را سبز و خرم کرده روزا را که احبابی بسیار در حضور انور مشرف شدند از جمله بیانات این بود : —</p> <p>”ایا حالا اهل ایران بیدار شده اند ؟ میدانند از کجا هستند ؟ هم چنین موهبتی خدا در حق آنها نموده که مثل و مانند می ندارد . هم چنین عنایتی در حق آنها نموده گشته . هم چنین تاجی خدا بر سر آنها گذاشته است حالا معلوم نیست بعد معلوم میشود که خداوند چه موهبتی باریک و ایرانیان نموده است . اگر ایرانیان بدانند الی الابد افتخار کنند و از شدت فرح و سرور پیروان غنایند . حضرت سید</p> |
| <p>میرزا جعفر هادی آقا شیرازی خلاصه از شرح حال قدوة الاحیاء آقا قاسم میرزا جعفر هادی آقا شیرازی مؤسس مسافرخانه در پالاکوه کرمان</p> <p>جناب آقا میرزا جعفر ۳۰ سال است که امریهائی را قبول و اول ایمان و ایقان از جبهه ایشان طالع قدم در شاه راه شوق و سرخ زده و در هر جا بوده در نهایت افتخار با اسم جلیل بهائی معروف و مشهور در طریق خدمت چالاک و در میدان عبودیت در ساحت مرکز شایق قانی ۱۲ سال در مدینه عشق آباد رحل اقامت افکند و مصدر عنایت حضرت ایزد بوده و حال قریب ۱۷ سال است که در شهر خوقند</p> | <p>یان سبطیان ظاهر شد اول آنها از او دوری می جستند و و تمسخر و شتمان می نمودند بعد فهمیدند که چه نعمتی را از دست داده اند وقتی اهالی جمیع اروپا ایمان آوردند آنوقت ملتفت شدند که چه موهبتی در حق آنها شده ولی از برای هیچ ان دست دادند حالا حال ایرانیان هم همین طور است نمیدانند که چه عنایتی در حق آنها شده جمیع خلق نهایت آرزوی این داشتند که بحضور نفس مبارک شرف شوند !</p> |

تَجَرُّدًا مِنَ الْأَرْضِ يَتَوَعَّا، وَبَعْضِي كَقَتْدِ أَوْ كَوَزْلِكَ
 بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَائِيٍّ بِاللَّهِ وَلِلَّهِ نَكَّةٌ قَبِيلًا، وَبَعْضِي
 كَقَتْدِ أَوْ تَرْتِيٍّ مِنَ السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْكِ حَتَّى تَنْزِلَ
 عَلَيْنَا كِتَابًا، وَجَوَابُ هَمِّهَا مِفْرَايِدُ قَلْبِ نَحْنِ
 رَبِّي هَلْ كُنْتُ إِلَّا بَشَرٌ مِثْلُكَ، أَمَّا مَنْ مَكِيْمٌ خِيَلِ
 خُوبِ وَلِي شَمَاهَا مَتَفَقَّ شَوِيدَ وَبِكَ سَلَكَةُ بَعِيْنِ
 كُنَيْدِكَ أَكْرَظَاهَا شَدِيدًا بَرَايَ مَا شَبَّهَ فِي نَمِيْهِ مَانِدُ
 بَنُو سَيْدٍ وَمَهْرُ كُنَيْدٍ وَتَسْلِيمُ نَمَائِدِ انْوَقْتِ مِنْ يَكِ
 شَخْصٍ رَاسِيْفَرْتَمِ تَا آن مَعْجَمِ رَاظَاهَا نَمَائِدِ
 مِرْزَا حَسَنُ عَمُوقَانَعِ شَدِيدُ كَقَتْدِ دَكِرْ حَرْفِ نَمَائِدِ
 دَسْتُ بَارِكِ رَا بَزُورِ بُو سَيْدِ وَرَفْتُ وَلِي عَمَّا قَبُولِ
 نَكْرَدَنْدِ كِه شَايْدِ بَيْنِ شَخْصِ سَا حَرَا شَدِيدِ هَرْ چِه كَقَتْدِ
 اِي مَحْبَبَتِيْنِ شَمَامِ رَا فَرَسَا دِيدِ وَخُودِ چُنِيْنِ حُرَا سَيْدِ
 قَا نَدَهْ نَهْ مَحْبَبَتِ كَقَتْدِ مَا رَا سَوَا نَمُودِ دِيدِ جَمِيْعِ اِيْنِ
 قَضِيَهْ خَبَرِ دَارَنْدِ بَعْدِ اَز چُنْدِي بَكْرَا نَشَا رَفْتُ
 وَقَضِيَهْ رَا بَتَمَاهِ دَر مَجْلِسِ عَمَادِ الدَّوْلَهْ حَاكِمِ كِرْمَا نَشَا
 نَقْلِ كَرْدِ مِرْزَا غُرَايِ دَر وِلِيْشِ سَرَامُومَنْ بُوْدِ وَ
 عَمَادِ الدَّوْلَهْ مِرْدَا دِ وَدَر مَجْلِسِ حَاضِرِ چُونِ تَفْصِيْلِ
 شَنِدِ بَهْ بَعْدَادِ وَبَا رَا طَرَا فِ مَرْقُومِ نَمُودِ وَهَمْچُنِيْنِ
 مِرْزَا حَسَنُ شَا اِلِيْهِ دَر طَهْرَانِ دَر مَجْلِسِ مِرْزَا اَعِيْدِ
 خَانِ وَزِيْرِ دَوْلِ خَا جِهْ اِيْنِ قَضِيَهْ رَا بَتَمَاهَا نَقْلِ
 نَمُودِ وَچُونِ مِرْزَا رِضَا قَاطِعِ مَحْجُومِ حَضُورِ دَا شَتِ
 تَفْصِيْلِ رَا مَرْقُومِ نَمُودِ مَقْصِدِ اِيْنِ اِسْتِكْرَا بَا اِنْكِرَا نَهْ
 الْقَاآتِ وَمَقَاوِمِ شَاهِ ثَمَرِنْدَا شَتِ اِمْرَاللهِ غَالِبِ
 شَدِ حَالِ الْمَحْدَثَهْ شَرْقِ مَنَوْرَا شَتِ غَرْبِ مَعْطَرَاتِ
 وَتَقِيْ اَز طَهْرَانِ بَهْ بَعْدَادِ مِرْفَتِيْمِ يَكْتَفِرُ رَا حَبَا، دَر رَا
 نَبُودِ اِمَادِ رَا اِيْنِ سَفَرِ اَز هَرْ شَهْرِ اِيْزِ بِلَادِ غَرْبِ عُبُورِ
 كَرْدِيْمِ اِحْتَايِيْ يَافَتِيْمِ دَر جَاهَايِ كِه اَز پِيْشِ شَنِدِ
 نَشَدِ بُوْدِ شَلِ دَنُوْرُ وَدَبَلِيْنِ وَنَهْمِ وَنَبَسْتَنْ
 وَبَرْوَكَلِيْنِ وَنَسْتَكَلِرِ وَنَسْتِرِيَالِ وَنَسَالِ ذَالِكِ

ندای الهی بلند شد و لوله در شهر نیت جز شکن
 زلف یار فتنه در آفاق نیت جز خم ابروی دوست
 نداء الله بلند شد و جمیع گوشها ملتذ گردید و همه
 ارواح مهتر و عقول متحیر که این چه ندائیت
 که بلند است این چه کوهی است که طالع است
 یکی حیران بود یکی تحقیق مینمود یکی بیابرهان
 میکرد جمیع میگفتند که تعالیم حضرت بهاء الله
 فی الحقیقه مثل ندارد روح این عصارت و نور این
 قرن نهایت اعتراض این بود اگر نفسی میگفت
 در انجیل هم شبیه این تعالیم هست میگفتم از
 جمله این تعالیم وحدت عالم انسانی است این
 در کدام کتاب است نشان بدهید و صلح عمومی
 است این در کدام کتاب است؟ و دین باید
 سبب محبت و الفت باشد اگر نباشد عدم دین
 بهتر است در کدام کتاب است؟ و مساوات
 بین رجال و نساء در کدام کتاب است؟ و ترك
 تعصب مذهبی و دینی و تعصب وطنی و تعصب
 سیاسی و تعصب جنسی است این در کدام
 کتاب است؟ و از این قبیل .

بیش از بیست و نه عین

بقلم جناب آقا میرزا احمد سطراب

پورت سعید مورخه ۲۹ جون ۱۹۱۳

روحی فدك رقيه نورانی این قائم بر خدایات سبحانی در این شهر
 وصول یافت و از محویات آن نهایت سرور و رخ کثود الحمد
 لله که شب و روز موفق بر خدایت هستید و مطابق ضای
 باری شمی و سلوک ینمائید شک خدا را که در هفتم
 همین ماه کشتی موسوم به "حمالایا" وارد به پورت سعید
 شده و کوه بیات از آفاق شرق روید و خشنود گذارد بعد
 با موبارک تنگرافی به حیفا زده شد تا جمیع مسافرتی که در این

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نخبه ناخبر

این مجله بر حسب تاریخ بنیادی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا در سائر ایالتها بشر و وحدت دیان و انتشار علوم و فنون قرن و تربیت اطفال و پیشرفت مر حضرت بها و الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

نطق مبارک

مخاست و اما این قبه این امر الله است و ان محیط و مستو بر پادشاه و پادشاه در ظل او و البته او غالب حال شاه و شیخ نجاست که به بنیند در پورت سعید اقلیم مصر چنین جمعیتی در زیر این خیمه تشکیل یافته است و تماشا کنند چه خیمه خوبی است خیمه مکر است مخالفین خواستند امر الله را محو نمایند اما امر الهی بلند تر شد و نریزدن آن یظفروا فیر الله باقوا هم و یا بی الله الا ان نعمة زیرا خدا امرش را ظاهر و نورش را باهر و فیضش را کامل مینماید خلاصه چیزی نگذشت که بغداد بزلزله درآمد جمعی از علما از جمله میرزا علینقی سید محمد شیخ عبدالحسین و شیخ محمد حسین ابن مجتهدین شخصی شهر از علما که ستمی میرزا حسن عمربود انتخاب کردند و بحضور مبارك فرستادند و بواسطه زین العابدین خان فخر الدوله مشرف شد اول سوالات علمیه نمود جوابهای کافی شنید عرض نمود که در مسئله علم ستم و محقق است هیچ کس حرفی ندارد جمیع علما معترف و قانعند لکن حضرات علما فرستاده اند که امور خارج العلاء ظاهر شود تا بساط اطمینان قلب آنان گردد فرمودند بسیار خوب ولی امر الهی ملعبه صیان نیست چنانچه در قرآن ازك اعترضین میفرماید و قالوا انی نؤمن لك حتی

نطق مبارك حضرت عبدالهه شب ۱۹ جون ۱۹۱۳ در خیمه سافین در پورت سعید مصر بعد از مراجعت از ممالك اروپا و آمریک خیمه امیر عجیب است ! در پورت سعید چنین مجلس عظیمی عقد شده خرباست ملوک سرائخاک برون آرند و به بنیند که چگونه آیات حق بلند گشته و اعلام ظالمان سرنگون شده ! در بغداد شیخ عبدالحسین مجتهد هر وقتی فرصتی می یافت خفیا القائاتی میکرد ولی جمال مبارك جواب میفرمودند از جمله القائات او این بود شبی بهمر از ان خویش گفت که در خواب دیدم که پادشاه قهار ایران در زیر قبه نشسته بمن گفت خایب شیخ مطهرن باش که شمشیرن بهایان را قلع و قمع نماید و بران قبه آیه الکرسی بخط انگریزی نوشته شده بود جمال مبارك بواسطه زین العابدین خان فخر الدوله فرمودند که این جواب صادق است زیرا آیه الکرسی همان آیه الکرسی بود و لو بخط انگریزی برده باشد یعنی این امر بنیادی همان امر الهی اسلام است و لکن خط تغییر کرده یعنی لفظ تغییر کرده و لکن همان حقیقت و

نجمہ

۱۳۲۹ ۲

شیخ کاغزو امیریکا

شماره ہشتمی ماسی ۱۳۳۱

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STAR OF THE WEST

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CHILDREN'S MEETING AT ESSLINGEN—ABDUL-BAHA IN THEIR MIDST

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

Extracts from Letters of Miss Alma S. Knobloch and Mirza Ahmad Sohrab, addressed to Mrs. Pauline Knobloch Hannen.

THE most impressive feature of the letters from Stuttgart was the description of the children's meeting, at Esslingen, about which Miss Knobloch wrote as follows:

"We have had some wonderful meetings; the one in Esslingen surpassed them all. It was the children's meeting, last Friday, April 4th, 1913, in the afternoon. They had secured a very pretty hall, which was most beautifully decorated with greens, plants and flowers, with large and small tables near the walls and round tables in the center. About fifty children and eighty adults were present. In a smaller room adjoining the hall the children had been assembled holding flowers in their hands, forming two lines for Abdul-Baha to pass through. It looked most beautiful as Abdul-Baha came upstairs. He passed through a short hall and looked so pleased and delighted to see the dear children."

Mirza Ahmad Sohrab says of this scene: "I was overcome with surprise, emotion and joy, and could not contain myself; the tears filled my eyes. It was the most beautiful, the most heavenly, the most artistic picture that I have ever seen in all my life. It was so beautiful! I cannot describe these things; one must feel them, see them. It was a glorious day for these people, in a far-away town in Germany, to see with their own eyes the Beloved of all nations. What love! What attraction! What enkindlement these German believers have!

"The children handed Abdul-Baha their flowers as he came to them and greeted them. When Abdul-Baha's hands were full, he handed the flowers to one of the Persians, and went up one side and down the other. Then he gave them small boxes of chocolates and bon-bons. They were radiantly happy. Then he spoke to them, saying: 'These children are of the King-

dom, they are illumined with the Light of God. They have pure hearts, clear as crystal, wherein the rays are reflected. I love them very much. They are mine. I hope they will receive Divine education, that they may receive Heavenly training; become fragrant plants in the Garden of ABHA. They are very dear to me. May God guide and protect them, make of them useful men and women for the advancement of the Kingdom on earth.'

"Then Abdul-Baha entered the hall. I had to push the people back, for they had come to the door to see what was going on. He seemed greatly pleased, as he entered the hall, to see the decorated tables and the green background. After a little while, he gave an address, which I took down. Tea was then served, and cake and chocolate were on the table. A photograph was then taken of the entire group, a copy of which I am sending you. After this Abdul-Baha got into the automobile, the children crowding around and waving their flowers. Then one after another stepped up and handed their fragrant tokens. O, it looked really beautiful; I cannot describe it, so wonderfully sweet! The children waving their dear little hands, and Abdul-Baha in the auto, covered with flowers, waving his blessed hands to them. Abdul-Baha said that this event would go down in history. The following were his words spoken on the morning of April 5th, at Hotel Marquardt, Stuttgart: 'The effect of last night's meeting will be put on record in the world of eternity. The mentioning of it will be throughout centuries and will be recorded in the countries of the Orient. Because these children are tender plants, their hearts are clear and transparent. They have not yet come to the dross of the world; that is why Christ said: 'Blessed are the children, for they are of the Heavenly Kingdom, being pure of heart.' That

ADDRESS BY ABDUL-BAHA AT STUTTGART.

On the Evening of April 6, 1913, in Obere Museum (Small Hall),

Mirza Ahmad Sohrab and Mr. Eckstein, interpreters; stenographic notes by F. R. and M. Schweizer.
Translated from the German by Mr. and Mrs. Charles Ioas, Chicago.

ABOUT 250 persons were present. The hall was very prettily decorated. Miss Alma S. Knobloch read a prayer. Miss Julie Staebler favored the audience with several beautiful songs and during the singing of one of them Abdul-Baha entered. The assembly arose, showing him great respect. The following are a few extracts from the introductory remarks of Consul Schwarz:

INTRODUCTION BY CONSUL SCHWARZ

"Dear Friends: I have been asked this evening to speak a few words of welcome, which I am very glad to do, and especially so as I see in your happy faces the great impression which the presence of Abdul-Baha has made upon you.

"Seeking after Truth is as old as mankind. In accordance with the prophecies of the Old Testament, Jesus Christ came, bringing light, love, and truth; but the world recognized Him not and He and His followers were despised and rejected of men. Again, as in the days of old, is the world submerged in a sea of materialism and all things are influenced by it. The spiritual favors are neglected and suppressed. And now, in fulfillment of all prophecy, BAHÁ'Ó'LLAH has come and has brought the rejuvenation of Religion—not a new religion, but Religion renewed. He has come to awaken the world from the sleep of negligence and to bestow upon it the divine favor. Let us not, like those of 2,000 years ago, be blind to the light, but let us accept and appreciate the heavenly favors which have been so freely bestowed upon us, and let us hasten to spread the glad-tidings among our relatives and friends, that they, too, may partake of the heavenly feast. Look at the Son of BAHÁ'Ó'LLAH, Abdul-Baha, the Servant of God! Who can turn from his loving eyes or from the kindness of his words! He calls himself 'The Servant of God.' We recognize in him an Ambassador of God, who has come to teach us truth, light and love. O! let us remember his words and tell them to our children and our children's children! Let us receive the blessing of Abdul-Baha—it will sanctify our lives. Blessed be this hour to us!"

ADDRESS BY ABDUL-BAHA.

Many meetings are organized and established in all parts of the world; societies and organiza-

tions for the extension of general intercourse and extension of industry. These are societies in the interest of arts, and political parties are formed in different lands to watch the interest of the party. The establishment of all these societies is, in reality, only for the material life. Praise be to God! This illuminated assembly has no other purpose than to serve God. It is established to bring about the oneness of the human societies, it is organized to establish the companionship among different nations and races, to promulgate universal peace, so that all religions may again find the foundation of unity, so that all nations may come under the shelter of mercy, for the foundation of all religion is brotherhood, comradeship and friendship to all. But alas, a thousand times alas! Religion, which should serve to promote oneness and love among men, has become an instrument of animosity and hatred. Religion, which was established to build up and gladden hearts, has become a means of darkening the world. All the prophets appeared that oneness of men might be taught. How much suffering these prophets had to endure to unfold this illumination among men. His Holiness Jesus Christ offered His life. He endured the greatest humiliation; His head was crowned with a crown of thorns. He endured all things so that the world might again unite and that He might cement the hearts of men through His love. But today the first duties of religion are neglected. The first duty and the basis of each religion is the love of God. Love has vanished and hate and animosity have taken its place. Instead of these simple principles we now have dogmas and imitations, and because the dogmas and imitations differ we have constantly strife and war. Fanaticism is the only aim. These fanatics are actually thirsty for their brother's blood, they condemned one another and considered each other unclean.

When this darkness encompassed the horizon of the East, there appeared in the Orient, BAHÁ'Ó'LLAH, who illuminated the East. He proclaimed the oneness of mankind. He announced that all humanity are the sheep of One Shepherd, and God is the only true Shepherd of these sheep. He is a kind and true Shepherd. He could not be kind toward His sheep had He not created them. If He did not love them He would not take care of them. Now if God

loves all, why should we be unkind to each other instead of loving one another? BAHÁ'O'LLAH proclaimed the ideal of universal peace among religions. The fundamental principle of religion is one and the same—all the prophets guided mankind to divine love. They have called them to the knowledge of God. They have taught them the unity of the human race. They have summoned them to the furtherance of human virtues. They have enlightened the fundamental law of morality. The differences of the various religions are the results of dogmas and imitations, so we must give up dogmas and turn our faces to the foundation of religion. Dogmas have always been the cause of strife, while religion was always the cause of Unity. BAHÁ'O'LLAH proclaimed that religion will again bring love and friendship to mankind; if it does not fulfil this duty, then is it a failure. Religion must be the antidote for all illness. If the medicine makes the sickness worse, then it is better not to take it.

BAHÁ'O'LLAH also said that religious prejudice is the destroyer of the foundation of material well being. All the messengers and prophets of God were the servants of ethics. The greatest to which man can attain is love. Love is the principle of creation. Love is the cause of illumination to the world of humanity. Love brings happiness and peace to men. That is why Christ said "God is love." The first and greatest command of religion is love. The best divine service is to announce and promulgate love among mankind.

Women used to be oppressed in the Orient. They were in every respect humiliated. They were deprived of the opportunity to gain knowledge. They could not study science or art, and in politics they had no voice at all. Men did not consider them their equal. BAHÁ'O'LLAH announced that women have the same right as men. He uplifted their conditions. He said, "The world of humanity has two wings, the one is man, the other woman." As long as both are not sufficiently strong, the bird cannot soar to the highest summit of the mountain. When women once have the advantage of education and improvement, then will mankind reach perfection. The women in the Orient have made great progress. Many schools for girls have been established, in which they are taught sciences and arts. They now have the possibility of endless progress. In this short time many wonderful women among the Bahais have shown that they are equally entitled to those achievements.

There are many wonderful teachings in the

writings of BAHÁ'O'LLAH which have been published in book form. They are such as will bring great blessing to the world and will be the means of establishing peace among mankind. In Persia many meetings are being held in which different religions are represented, Jewish, Christian, Mohammedan and Zoroastrian. There is harmony and friendship among them. They are at all times ready to sacrifice their lives for one another. They serve with heart and soul in the cause of international peace. For the spread of this cause more than twenty thousand persons have sacrificed their lives, because the old despotic rulers have opposed the ideal of peace. All the followers of those religions were such fanatics that they were always ready to shed the blood of others.

Such occurrences as we hear of in the Balkans at present, and the blood which flows there, is only the outcome of religious prejudices. Both parties, the Christians as well as the Mohammedans, declare it is a holy war, and thus religion, which should be the cause of peace, has become the cause of strife. Religion, which should be the cause of uplifting humanity, has become the cause of her destruction. Religion, which is the giver of life, has become the cause of death.

In short, all these associations, which are organized for the gain of the country or extension of commerce or the interest of parties, bring only limited blessings. But the result of this assemblage will be everlasting, its favors are boundless, for it is established upon love. Its fundamental principle is that we should turn our faces toward the kingdom of God; its aim is that God may breathe upon us. It is our hope that the world of humanity may be united and I hope this assembly may become a fountain uniting the different religions, sects and nations. Truly, I say, Stuttgart ought to be very happy. I have seldom seen a more beautiful city. I have visited many large cities, such as Paris, London, etc., but never a place which is so pretty and attractive as Stuttgart. Wherever I go I see flowers and trees and fruit trees laden with blossoms, and I must not fail to mention, among other important things, her citizens. The administration here seems to be correct and kind and for that reason the people have great possibilities. It is my greatest desire that the inhabitants of this city may become the cause of spreading friendship and brotherly love throughout the world so that the light of brotherhood may shine from here, so that the world of humanity may become the abode of peace.

BUDGET OF LETTERS FROM GERMAN BAHAIS

LETTER FROM WILHELM HERRIGEL.

Stuttgart, June 20, 1913.
35 Hoelderlinstr.

Allah'o'Abha!

To the STAR OF THE WEST:

As you may know, I was invited by our dear Master, Abdul-Baha, to accompany him from Stuttgart to Budapest and Vienna. While in Vienna he permitted a sculptor to model him, and this sculptor asked me to spread copies of this statuette in all Bahai centers of the world. Therefore, I am sending one to you for reproduction in the STAR OF THE WEST.

This statuette can be ordered through me. The price is five marks, or one dollar and twenty-five cents. Postage for one or two copies, one mark forty pfennig [34 cents].

On June 10th, Abdul-Baha sent Mirza Ali Akbar and Mirza Lotfullah Hakim, both Persian Bahais, from Paris to Stuttgart with the following Message [Tablet], and to teach here and in other places near Stuttgart.

Large meetings were held in Stuttgart, June 12th, in our Bahai meeting room in Buergermuseum; June 15th in the hall of the Women's Club, and June 18th and 19th in the Buergermuseum. Tuesday, June 17th, we had a very blessed meeting at Esslingen, in the hall of the Good Templars' Club.

Besides these meetings, there were a number of smaller gatherings. June 11th, at Degerloch, in the home of Mr. and Mrs. Jaeger; June 13th, at Stuttgart, in the home of Consul and Mrs. Schwarz; June 14th, at Fellbach, in the home of Mr. and Mrs. Haefner; June 15th, at Zuffenhausen, in the home of Mr. and Mrs. Schweizer; June 16th, at Stuttgart, in my home, and June 17th, at the home of Consul and Mrs. Schwarz.

These were very blessed days.

This morning Mirza Ali Akbar and Mirza

Lotfullah Hakim left for Paris and London.

Please accept my heartfelt gratitude in advance, and believe me

Ever your faithful brother in the holy Cause,

WILHELM HERRIGEL.

TABLET FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful in Stuttgart and Esslingen, Germany.

Upon them be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O ye dear sons and beloved daughters of Abdul-Baha!

When the days that I was your associate and intimate, pass before the mind, the heart is stirred into cheerfulness. What blessed days they were! What radiant nights they were! They will never be forgotten.

With the memory of you every morning I arise and every evening I raise the song of supplication toward the Kingdom of ABHA and beg assistance and confirmation for you. I hope that, in Stuttgart, the Ensign of Signs may become unfurled, and the fire of the love of God may send forth such flames as will enlighten all around; that each one of those blessed souls may become like unto a lamp diffusing the light of guidance in all directions.

I send to those parts his honor, Mirza Ali Akbar, and his honor, Mirza Lotfullah, that they may associate with the friends, convey to them the yearnings of the heart of Abdul-Baha and explain the degrees of the powers of the Covenant and the importance of the Center of the Testament. These two persons are very blessed.

Assuredly the believers shall obtain joy and happiness through meeting them. Know ye this, that *today the greatest of all affairs is obedience to the Center of God's Covenant; the power of the Covenant shall stir the regions, and the spirit of the Covenant shall resuscitate.*

Therefore, all the believers, in all the meetings and gatherings, must mention the Covenant and raise the song of the Covenant.

Upon ye be BAHÁ-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 9, 1913, Paris, France.



Reproduction of Statuette
of Abdul-Baha

[Letter from Marie Herrigel enclosing letter of appreciation to Abdul-Baha signed by the German Bahais reproduced below, was sent to the STAR OF THE WEST, for publication, by The Centre of the Covenant, Abdul-Baha Abbas.—Editors.]

LETTER FROM MARIE HERRIGEL.

Stuttgart, June 26, 1913.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

O thou beloved of my heart!

The thought of thee fills my heart with joy and happiness. All the past days and weeks are proofs of thy boundless love to us.

Although thy holy presence in our midst

held in our home. The tea which our Persian brothers brought from thy hands, was the cause of great joy and happiness to the friends.

All those who signed the following letter drank this blessed tea. Therefore, we were all the guests of Abdul-Baha, and this we have done in remembrance of thee.

Hearty greetings and love from thy daughter,
MARIE HERRIGEL.



This photograph of Stuttgart Bahais was taken at the request of Abdul-Baha

brought us gladness, yet they were days of earnestness, for in beholding thy greatness we felt our insignificance. Therefore, I was often very sad. But, praise be to God! He has made me willing to devote my life to thee, to be diligent in the Cause, and to serve humanity.

I thank thee also, at this time and throughout eternity, that thou hast sent us Mirza Ali Akbar and Mirza Lotfullah Hakim, who became, through thy providence, guests in our home. Verily, through these two souls, thou hast shown us how the Bahai must be. My heart is ablaze with the fire of the love of God toward all mankind and I hope, through the help of BAHÁ'Ó'LLAH, that this fire may become a brilliant flame.

On the evening of June 24th and 25th, we invited all the dear friends to unity meetings

LETTER TO ABDUL-BAHA ABBAS FROM THE BAHAIS OF STUTTGART.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

Gathered together in love and unity, the undersigned friends are celebrating the 19-day feast in the home of Mr. and Mrs. Herrigel.

Our hearts are overflowing with gratitude and love to your Highness, for as we listen to the reading of the Tablet which thou hast sent to us through Mirza Ali Akbar and Mirza Lotfullah Hakim, we feel ashamed, for we know that we are unworthy of such love and kindness. Therefore, we supplicate to God that He may give us grace and power to become true Bahais.

We thank thee again that thou hast sent

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (August 20, 1913) Kamal

No. 9

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

*“AS to the matter of the Mashrak-el-Azkar: This is very important. All the believers must most decidedly exert their collective effort in this particular.”—*Words of Abdul-Baha in a recent Tablet to Mr. Alfred E. Lunt.

In compliance with the plan suggested at the Mashrak-el-Azkar convention, held in New York city, that certain days be set apart to be observed throughout the western hemisphere as Mashrak-el-Azkar days*, the Executive Board of Bahai Temple Unity supplicated Abdul-Baha, and received the following word: *“If you appoint a special day—that is, THE NINTH DAY OF EVERY MONTH for consultations regarding the Mashrak-el-Azkar, it will be favorable.”*

The Bahai Temple Unity urges each assembly throughout America to choose one of its number to be the collector or Temple treasurer, to whom all the local funds for the Mashrak-el-Azkar can be given and who shall forward same to the Financial Secretary at Chicago, thereby facilitating the work and establishing a more uniform system throughout the country.

Contributions to the Mashrak-el-Azkar should be sent, wherever possible, through such local treasurer, as the Bahai Temple Unity is very desirous to have the matter of contributions regulated according to its triplicate re-

ceipt system adopted at the New York convention.

We beg the assemblies to carry out this system in its completeness, as it is a great protection to the Temple Unity and the assemblies, not only for the present but for the future.

REPORT OF FINANCIAL SECRETARY OF BAHAI TEMPLE UNITY.

Receipts.

| | |
|---|------------|
| In bank, April 22, 1913..... | \$ 908.51 |
| Receipts from above date to Aug. 15, 1913 | 1,893.82 |
| Total receipts..... | \$2,802.33 |

Disbursements.

| | |
|--|------------|
| From April 22, 1913, to August 15, 1913. | |
| April 26—Convention hall..... | \$ 70.00 |
| May 12—Taxes and assessments..... | 852.53 |
| May 13—Stenographic work for Secretary | 7.00 |
| May 13—Stenographic report of convention | 25.00 |
| May 23—Postage—Secretary..... | 5.00 |
| May 28—Printing letter heads and envelopes | 8.25 |
| July 16—Postage—Financial Secretary. | 5.00 |
| August 6—Star for special watchman. | 2.00 |
| Bank exchange..... | 1.16 |
| Total disbursements | \$ 975.94 |
| Balance on hand..... | \$1,826.39 |

Respectfully submitted,

CORINNE TRUE,
Financial Secretary.

* See Article 3, “Plan Adopted for Ways and Means,” page 146, last issue of the STAR OF THE WEST.

BUDGET OF LETTERS FROM GERMAN BAHAIS

[Continued from page 159]

us such dear and good brothers as Mirza Ali Akbar and Mirza Lotfullah Hakim. These two brothers have taught us in a wonderful manner, and we will never forget them. They have given Mrs. Herrigel tea, which came from Your Highness, and now she has served us with this tea. This is indeed a true Feast for we are drinking tea which comes from thy hands.

Your humble and sincere children,

Miss Julie Staebler, Helene and Hedwig Jaeger, and Mr. Herrigel have sung the hymn of the Greatest Name, and all feel the nearness of God and His heavenly hosts.

Praise be to God! that we have heard His Call and that He has permitted us to enter into His Kingdom!

Please accept our love and greetings, and be ever near us in Spirit.

Christlich Pfennig in. Sam.
Gegen Das Bild
Hermann Jäger
Luise Jäger
Helene Jäger
Hedwig Jäger
Adelheid Jäger
F. Jäger
Willy Schwarz
Murrelin, Wolfgang.
Alice Schwarz
Edwin Fischer
Kongul Schwarz
Julius Gernsberg
Klone Hemberg
Caroline Höller
Emil Ruff with wife, daughter
and son.
Elise Staebler
Julie Staebler
Mina Rigel
Paul Gollmer
Masha Gollmer
Luise Fisser
Hermann Fisser
Henriette Knosterer
Lilke Knosterer
Mathilde Stepper
Emma Reimann
J. Lamparter, Elise Lamparter.
Helene Theurer
Anna Kötlin
Maria Schwaner
Marie Schmidt

Pauline Schürmann
Marianne
+ John Hill
Samuel Häfner
Ernst Häfner
Marie Häfner
Carl Künner.
Emma Künner.
Carl Robert
H. Bernhardt
Abraham Haug
August Bauer
Lydia Bauer
Elsa Bauer
Ludwig W. W. W. W.
Ludwig W. W. W.
Anna Seifert
Hedwig W. W. W.
Hildegard W. W.
Johann W. W.
Pauline Seifert.
Paula W. W.
Paul Grunberger
W. W. W.
Friedrich Gollmer
W. W. W.
W. W. W.
W. W. W.
Wilhelm Herrigel
Marie Herrigel

June 24, 1913.

ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

[Continued from page 155]

was a spiritual meeting, a heavenly meeting, the Light of the Kingdom was shining upon it. The Confirmation of the Spirit surrounded that meeting.'"

Abdul-Baha reached Stuttgart at 8 p. m., April 1st, and alighting from the train, proceeded at once to the hotel. On the train he had said to the Persians: "This is the best thing; we will arrive in Stuttgart, take our rooms in the hotel, settle down and call up the friends. How surprised they will be! Is this not a fine plan? We are going to surprise them. Then when they come they will find us in their midst, and knowing nothing about it at all. Yes! This is the best plan." He sent for Messrs. Herrigel and Eckstein, and Miss Knobloch, and it was arranged that evening that Abdul-Baha would receive the friends during the morning hours at the Hotel Marquardt, engagements and meetings to be planned for afternoons and evenings. The first afternoon was devoted to a drive in the Royal Park with Mr. Herrigel, following which the many friends who were gathered at his home were seen. Another meeting was held at Mr. Herrigel's home that evening, at which Abdul-Baha said, addressing the believers: "How attracted and enkindled are the German Bahais! How full of love they are! Love does not need a teacher."

On the morning of April 3rd, many interviews were conducted, and numerous children were present. At 3 p. m., when the stream of visitors had been seen, Consul Schwarz came with his automobile and Abdul-Baha was taken to the famous Castle Solitude. Returning to the Consul's home, a number of prominent men and women were addressed. At 8 p. m. the first public meeting was held at the "Burger

Museum;" more than five hundred persons were present.

April 4th, many groups were seen at the hotel. Among other things Abdul-Baha said that morning, after four hours of consecutive talk: "I was most happy to see the believers of Germany so holy, so pure and so united. They are the Angels of the Paradise of ABHA. You pray that the flame of the Divine Fire may be ignited in all Germany." At 4 p. m. the party left in an automobile for Esslingen, where the children's meeting, previously described, was conducted.

On Saturday, April 5th, the morning was occupied with many interviews. At 3 in the afternoon an automobile ride was planned to the Royal Palace of Emperor Wilhelm. This most interesting and historical place is built after the plan of the Alhambra. In the evening Abdul-Baha addressed the Esperantists.

A trip through the noted cherry blossom district, with the trees abloom, and leading through the Black Forest, was a feature of April 6th. Later group photographs, which are being sent, were taken at the Park in Wangenburg. This was followed by a ride to Zuffenhausen, where Mr. and Mrs. Schweizer were visited at their home in that town. That evening the largest public meeting of the series was given at the "Obere Museum," in Stuttgart. This was arranged by the women Bahais. The day closed with supper at the apartment of Misses Knobloch and Döring.

April 7th, Mergentheim-Bad, over 100 miles from Stuttgart, was visited, the trip being taken in automobiles of Consul Schwarz. The night was spent there, returning to Stuttgart April 8th. At 8 p. m. the party left for Budapest, making exactly eight days spent in and around Stuttgart. JOSEPH H. HANNEN.

OUR PERSIAN SECTION:

This issue contains: (1) Tablet from Abdul-Baha to the editor of the *Theosophy in Scotland* and Secretary of the society at Edinburgh, Scotland, Mr. Graham Pole; (2) Tablet from Abdul-Baha to the friends at Stuttgart, Germany; (3) supplication from the friends at Stuttgart to Abdul-Baha; (4) supplication from Mr. and Mrs. Wilhelm Herrigel, Stuttgart, to Abdul-Baha; (5) news from Port Said by Mirza Ahmad Sohrab; (6) latest news

concerning Abdul-Baha; (7) article from Denver by Bozorgzadeh.

CORRECTION:

On page 141 of the last issue of the STAR OF THE WEST in the report of the Convention Proceedings, the name "Mrs. Coles" should read "Mrs. DeLagnel." This error was due to confusing Mrs. Josephine Cowles, now Mrs. DeLagnel, with Mrs. Claudia Coles.

این حضرت گفته این شهر را پیش از این که بر ملاوتینند
چهارم در روز مینال الیه ۴۰۸ هـ و در شب ۲۵
درجه میرسد از این جهت است که این شهر را پیش از این
ساحا این مملکت است در خیابانها و سبب این شهر است
و روز اتصا لا و کون بقی در حرکت است عمار و انیم
جز معدودی همه دولی سه طبقه است و از این جهت
بیشتر شایع شهرها شرق دارد سکنه این شهر که مرکب
از هر ملی است قریب ۲۵۰۰۰ نفر است حال کفی الجمعه
از وضع این شهر مبرق شوم اگر اسم آن ذکر شود در
در نظر خواننده بی معنی نخواهد بود اسم این شهر در نو
است و پای تحت ایالت کلرادو است
در گوشه شرقی شهر در در گوشه شرقی ۱۸۵
یکمات عمایات که در روزها جمع از ساعت سه
بعد از ظهر تا ساعت شش یک جمع روکار آمار مجتبی و انما
از بشه اعضای آن بر هر ظاهر شاهد و محسوس است داری
و منعقد میشود پروگرام این مجمع را می کارم تا علم شود
این چه مجتمعی است اولاً باب دخول این مجمع بر هر نسبی
مفتوح است و از این آن از ملل مختلفه است و چون
ورود اول دهان خود را بنوازم اعظم الله ابره می مظهر
ساخته و در جا خود نشسته مجلس غالباً بید از نتاجا
های جمال مبارک متوجی گردد بعد از آن هر کس
لوح نازه از حضرت مولی الوی داشته باشد قرائت
می کند پس حضار هر کلام بیک چند سطر از کلمات
مکفونه بر تریب قرائت میکند بعد از آن چند دقیقه
سکوت نامی مجلس فرای گیرد و هر کس بزرگتر اسم
اعظم شغول میشود و بعد باب صحبت برای مبتدیان
باز میشود از هر قبل سخن برای اقناع مبتدیان
می آید در پایان مجلس دوباره مناجات تلاوت
می شود و بلوح زیارت جمال مبارک ختم می گردد
اینست پروگرام این مجلس و هر هفته در خانه ستر
نجم باخر

۵ رابرت و خاتمش منعقد میگردد
مجلس دیگری که در این شهر منعقد میشود در گوشه غربی
در گوشه و لثن در خانه ستر بگینیک غم ۵۳۶ این
شخص صلا از اهل المان است ولی مدتیست در این
مملکت قامت جته و یک از جای بسیار شعلات
و هر هفته در شب سه شنبه محفل تبلیغ در خانه
اش منعقد می شود پروگرام این محفل را تقریباً مثل
محفل روز جمعه است جز اینکه چند هفته است
بملاوة چند صنفه از هفت وادی تلاوت میشود
محاسن عدیه دیگر هم در امتداد این خط شرق
و غرب در این شهر منعقد میشود که در همه اینها
نعم و یا بها و الای برای بلدات و یکی مجلس بسیار
هم داریم که دوره میزند از شمال گرفته و بیشتر
سیر کرده و در گوشه غربی هر ماه دوره خود را
خاتمه می بخشد آن مجلس مجلس حیاق است
در این مجلس احیاء و انیاز همه در یک جامع شده
پس از تلاوت آیات و مناجات و سرودهای
امری و موزیک جای و شربت و شیرینی و بختی
صرف می شود هفته پیش این مجلس در خانه
ستر رابرت منعقد شد و جمع کثیری از اجناد و انصار
حضور داشتند مسئله تناخ بیان آمد فانی
سواد لفظ مبارک که در لندن راجع بر همین سبب بیان
شده بود همراه داشت و برای حضار قرائت کرد و در
بی اندازه در حاضرین یعنی انصار اثر کرد این هفته
بناست مجلس حیاق در نقطه شمالی این شهر
در کنار دریاچه بر یک کوه از نزهتگاههای
قشنگ این شهر است منعقد گردد اینست شمه از
کیفیت انتفاع امرانه وضع محفل و محاسن این شهر که در این
گوشه مغرب زمین واقع شده تحت تاب و تابان از طرف احباب و نور
به حضور عموم بهائیان مشرق ابلوغ میدارد
نجم باخر

از دکنوز

مقاله ایست بقلم جناب آقای بزرگ زاده .
 بخاطر دارم در اوقاتی که در خاور زمین توقف داشتم هر وقت
 که نمخ جدید نجم باختر بدستم میرسید میل بیشتر محصور
 در این بود که بدانم باختر باین درجه حالیه و ارتفاع امر
 الله در این کشور چه درجه است این بود که اول مقاله را بحکم
 باین مطلب اقرأت می کردم حالاکه بواسطه یامانات
 در این ارض ارتفاع و غلظت امر را برای العین مشاهده کردم
 ولم یخاهد چند کلمه در خصوص مطلب فوق الذکر بکارم
 تا قارئین آن جریده عموما و اجناس این خصوص از وضع محال
 و محال برائی که در این شهر از است بهتر اطلاع یابند و
 بدانند که امر الله قاف تا قاف عالم را فر گرفته و امروزه تقریباً در
 تمام شهرها که ارض محال و محال این امر عظیم که مقصدش فقط
 محصور در اتحاد نوع بشر است دائر و منعقد است
 پیش از شرح مطلب چند کلمه بعنوان مقدمه لازم است
 ذکر شود :- چون از شرق بجاک یاالات متجه لیریک
 وارد شوم اول شهریکه در ساحل شرقی این مملکت و بیع نمو
 دار میشود بندر بزرگ نیویورک است که در غلظت پس از لندن
 پایتخت انگلستان آمد سائر شهرها و ایالات از نیویورک
 یک تریون سیرج السیر گرفته پس از سه روز و دو شب
 سافرت و قطع مسافت ۲۳۰۰ میل ۵۰۰ فرسنگ تریون
 در کابل شهری که از است شاه الطیفش روح و جانانه می
 شود توقف می کند این شهر در کنار یک رودخانه که در بزرگ
 باندها سفید رود خودمان است واقع شده ارتفاع آن
 از سطح دیا ۱۴۴۰ ذراع است که تقریباً ۳۸۰ ذراع زیادت
 از ارتفاع طهران است هوایش در زشتاد و سه درجه هیلت
 تایی بجهان دارد یعنی غالب میزان البرا ۴۰ H الی ۱۲
 درجه زیر صفر است و در تابستان در کمال اعتدال و خوشی
 میتوان گفت مثل دماوند یا جاجورد طهران است در

مشی میفرمودند تا رسیدند به مجسمه دلپس قدی اینجا
 ایستاده تماشا میامواج دریا را نمودند در رجعت در ایوان
 هوایی که در جلوی دریا ساخته شده جالس شدند و دیدند
 نظری انداخته فرمودند :- «عظمت امر الله عظیم است
 دریا آیه اعظم امر الله است که در ذات و بذات خودش پر
 موج است در وقتیکه در نهایت امر ایستاد و ها جنب
 و شمال از امواج می آورد و این خلق میخوانند حول آن سد
 به بندند چه قدر قلعه های سازند چه برجها چه
 بار و حاجه سنگها میسازند ولی آن دریا می موج میزند
 همی موج میزند همی موج میزند و همه اینها را از میان می برد
 و اثری از این سنگها باقی نمی گذارد امر الهی هم همین طور
 است بذاته لذاته مثل محیط اعظم امواج دارد طوفان دارد
 حرکت تیار دارد چه بسیار نفوس چه بسیار ام چه بسیار
 ملل که میخوانند امر الله و از علویت باز دارند از نفوذش
 باز دارند از ترقی و حرکتش باز دارند ولی امر الله بر همه
 اینها غالب می شود چه قدر تو دریا خس و خاشاک
 می بینند ولی دریا همه اینها را از ازل می نماید لهذا دریا اعظم است
 امر الله است سلاطین شرق و بیع قوا میخوانند مقاومت این
 الهی را میکنند کوانها؟ بکارفتند؟ این همه مجتهدین
 خواستند مقاومت نمایند چه نتیجه بخشید اینست که
 میفرماید الحق یعلو ولا یصلح علیه
 بعد از هرتل بیرون تشریف آورده بسمت بیت
 رجعت فرمودند

نجم باختر : در این مقام این دو بیت درج می نمایم *
 بِسْمِ اللَّهِ أَنْوَارُ الْأَنْوَارِ : بِهَا تُخْلَقُ الْقُلُوبُ الْمَذْمُومَةُ
 يُرِيدُ الْحَاسِدُونَ لِيُفْقِدُوا : وَيَأْتِي اللَّهُ إِلَّا أَنْ تَبْتَلَهُ
 (محمد مصطفی البغدادی)

اخبار اخیر

از کتاب دوستان مستفاد می شود که حضرت مولی العالم
 به اسماعیلیه و بعد به رمله تشریف بردند .

۳۳
تشکر میکنم که چنین برادران عزیز و مهربانی مانند آقا
میرزا علی اکبر و آقا میرزا لطف الله حکیم باین شهر فرستادند
این دو برادر خیلی خوب تبلیغ نمودند و ما هیچ وقت
انهارا فراموش نخواهیم نمود امروز آقا میرزا علی اکبر
و آقا میرزا لطف الله جای که از حضور عنایت شده
بود آوردند و در این حیاط محضر شد و سبب سرور فرج
کحل گردید امة الله سرور لیا است ابرو همن
و هدویک و ستر هر یک سرود اسم اعظم را خواندند
و کحل قریب التامی و جود سماوی را احسا نمودیم الحمد
لله که ما هاندای حضرت بها الله را شنیدیم و از
روی فضل محض ما را در ملکوت خود داخل نمود
تحت و خلعت صبی خود بحضور مبارک ارا نه داشته
و همیشه جای تائید و توفیق مینمایم
اطفال خاضع و خاشع شما

عزیز
ترجمه عریضه سرور سر و ولیم هر یک از اجبار آلان
از استوت کارت مؤرخه ۳۰ جون ۱۹۱۳
الله ابرو
ای محبوب قلبی من فکر آن محبوب و خا همیشه قلب را محو
از سرور و فرح دارد و قانع اسبوع و ایام گذشته
اعظم دلائل محبت لایحصا مبارک است در حق این بندگان
حضور مبارک در میان ماها سرور لاینتهی بخشید
زیر اجلال و عظمت تورا و فقر و ناچیزی خود را درک
نمودیم ولی الحمد لله که مرا مید باین نمود که حیات خود را
وقف امرت تمام و در خدمت ارسامی و در جانت نشانی
در طریق عالم الهی بگویم و هم چنین همیشه تورا تشکر
مینمایم که از راه فضل و محبت آقا میرزا علی اکبر و آقا میرزا
لطف الله را ارسال داشته و من بی نهایت سرورم

و منتقم که در ایام توقف مهمان مآشدند فی الحقیقه
براسطه این دو نفس حضرت عبداله چنانچه
باید و شاید جیاجائی را در نظر ما مجسم نمودند
در قلب من تا بحبت الله و محبت بعالم انسانی در اشتغال
است و امیدم چنان است که بتأییدات جمال مبارک این
شعله مشعل بزرگی گردد در دوش ۲۴
۲۵ ماه جون دوستان الهی را دعوت بظیف
۱۹ روزه نمودیم و جای عنایتی که بواسطه برادران
ایرانیان آورده شده بود در آن دو مجلس صرف
شد مورت فرح و ابتهاج گردید جمیع یاران که عرفه
جوف را امضا نموده اند از این جای عنایتی نوشیدند
و لهذا فی الحقیقه همه ماها مهمان حضرت عبداله
بودیم و اوقات را به یاد مبارک گذرانیدیم از آن
جای قدسی بامه الله سرور کسین برای احبابی
سینکین و هم چنین به قنول سوار داده شده
در نهایت خضوع
سرور سر هر یک

اجبار از یورت سجد
تقلیم جناب آقا میرزا احمد ساراب علیه السلام
امروز صبح که ۳۰ جون است بر حسب مبارک
چای در حضور اقدس در منزل جدید صرف شد
اجبا حاضر بودند اول شرحی از سفر امریک بیان
نمودند که سه دفعه به شیکاگو چند
دفعه به نیویورک سه دفعه به واشنگتن و
جاهای دیگر رفتیم هر جا وارد شدیم دیدیم احباب الهی
موجود در هر شهری نفوذ حکمت الله مشاهده گشت
و قوه ملکوت ابرو ظاهر و باهر بود
بعد در حضور از بیت بیرون آمیم و بطرف دریا

و ناز محبت الله چنان شعله زند که اطراف را حرکت آورد
آن نفس مبارکه هر یکی شمع روشن گردد و نور هدایت
با طراف بخشد جلیبیرا علی اکبر و جناب میرزا الطاف الله
را محض دلجوئی یار و تبلیغ اشتیاق قلبی عبد البهاء
و بیان مراتب قوه میثاق الهی و اهمیت مرکز عهد
بان صفحات میفرستم این دو نفس بیایه مبارکند
یقین است از ملاقات آفاق یاران افراجه و سروری
حاصل خواهد شد این را بدانید که امروز اعظم امور
اطاعت مکن میثاق الهیات و قوه میثاق آفاق الهی است
آرد و روح میثاق زنده غاید پس جمیع احباب باید
جمیع محافل و جماع ذکر میثاق کنند و آهنگ میثاق
بلند نمایند و علیکم البهاء الالبی عبد البهاء عبّاس

لکن در عالم الی منظر الطاف پدیدان است و مشکله نوحه حقیقت
است و آینه روشن جمال الهی و منظر مواهب انشا و مطلع انوار
الهی و در آن قوه قدسیه فی است که محبت بر جمیع کائنات است
اینست که حقائق اشیا را کشف نماید حکم بر طبیعت میکند
و اسرار طبیعت را از حیرت کون به حیرت ظهور می آورد و در شریک
طبیعت می شناسد قانون طبیعت را منهدم نماید نظام
طبیعت را بهم میزند گوی در هوا پر واز میفاید گوی بر سطح
دریا تاخت و تاز میکند گوی در زیر دریا سمند براند
جمیع اسرار مکنونه مستوره طبیعت را از حیرت غیب به حیرت
شهود می آورد این است که ناسخ قانون طبیعت و فاسخ
نوامیس آن است و این قوه قدسیه مخصوص انبیا است
و بیان قوه معنویه از اسرار حیوانات ممتاز مادی و حیوانیه
دارد باید منظر مدنیته الهیه شود و مطلع انوار ابدیه
گردد و مؤسس کالات آسمانی شود و مرتجع تعالیم الهی
گردد خدمت بعالی اخلاق کند جانها را استبشیر و شاد کند
الله نماید از نومیدی رهائی یابد و امید حقیقی جویید
این است شرف و منقبه عالم انبیا این است سعادت ابدی

عبد البهاء عباس

عزیزه

ترجمه عزیزه احبای آلمان از استوت کارت
مؤرخه ۲۴ جون ۱۹۱۳
الله اعلم

حضور مقدس حضرت عبد البهاء
ای مولا عزیز و رب مجرب ماها که این عزیزه را باسم خود
امضا می نمایم در نهایت محبت و افتاد در بیت مستور
هر یک جمع شده در ضیافت نوزده روزه با هم شریک گام
قلوب ما از محن و تشکرات عنایات مبارک شما است
و چون لوح مقدسی که از حضور بافتار این بندگان بواسطه
اقامه زعالی اکبر و فسحانی و اقامه ز الطاف الله حکیم نازل شده
قرئت می نمایم از نهایت بی لیاقتی خود شرمناکیم و می
زیرا خودمان را سزاوار این همه مرحام و عنایت نمیدانیم لهذا
از بارگاه احدیت رجای می نمایم که ما را قوت و قدرتی بخشد
تا روز بروز بهائیان کاملتر و خوشتر گردیم و بیان

لوح مبارک

استوت کارت و سکن جای آبی و اما جزین علیهم و آلهما و آلهما
هو الله
ای عزیز منم و دختر عزیز عبد البهاء روزگار را که باشما
همدم و همراز بودم چون بخاطر گذرد دل با حق از آید چه
روزهای مبارکی بود و چه شبهای روشنی ابد افراش
نمیشود هر صبحی یاد شما از بستر بخیم و هر شامی در
تضرع و زاری بملکوت ابراهیمی بر انگیزم و شما را تأیید و توفیق
خواهم امید دارم که در استوت کارت را بابت آیات بلند گردد

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اوت ۲۰

این مجریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف خیر و توضیح حقائق این دین عموماً خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

لَوْحٌ مِّبْرَکٌ

اسکاتند این بزرگ منشی انجمن نیاز و فیها و مدیر حریه
ستر گرام پول علیه بهاء الله الاهی
هول الله

دوست عزیز محترماً نامه شما به آقا میرزا احمد
رسید من نیز مطالعه کردم از مضمون خستود
حاصل شد زیرا دلیل بر بلندی همت و نیت خیر بود
مقالات که در مجله تبیینها درج کرده بودی دلیل بر آن
نیت خیرات انسان عاقل و کاتب ماهر و مقالاتی
میگارد که تا تجش ابدیت و فوایدش کلی تا اینکه جمیع
عالم انسانی توجیه عملکردش بخانی غانید و مستوحا حائمه
از حقیقت انسانی مانند سراجهای نورانی سالح و لامع گرد
امروز عالم انسانی محتاج تعالیم است که این عصر
و بود این قرن است زیرا مدنیت مادی و طبیعی ترقی فوق
العاده نموده ولی مدنیت الهیه بکمالش نرسیده و حال آنکه
مدنیت الهیه مانند سراج است و مدنیت مادی مانند چراغ
این زجاج بدون آن سراج تاریک است پس باید که بشید
تاسع آسمانی برافروزد و عالم اخلاق روشن گردد و
فضائل انسانی که زینت حقیقت انسانی است چون گوشت

درخشان جلوه نماید عالم طبیعت جولا نگاه حیران است
چون نظر بر حیرانی غائی ملاحظه میکنی که مواهب عالم طبیعت
در آن حیوان در نهایت کمال جلوه نموده که از برای انسان
شاید متعسر نیست مثلاً ملاحظه نمائید مرغ خوش الحان
در نهایت حسن و جمال در فلز کوهی باغی شاخه درخت آشیانه
نموده این کلام فی الحقیقه بر قصر و مکتوب شرف دارد هوا
در نهایت لطافت منظر در غایت خلوت آب در نهایت
عذوبت کوه سار سبز و خرم و جمیع جزئیات در دست چرخ
دولت و ثروت این مرغ از هر جزئی خواهد دانست چندان
رنجی نه مشق نه فکری نه تدبیری نه خرفی نه المی نه
حسرت و نسی شب و روز در این لایه و آشیانه به نهایت
سرور کامرانی میفاید پس ثابت شد که مواهب عالم طبیعت
در عالم حیوان جلوه اعظم دارد
اما این انسان بیچاره گوی آلوده گوی بیمار گوی ناقص
گوی گرفتار گوی در فقر و فاقه گوی در حال خطر و ناله شب
و روز میکوشد تا اینک یافان بدست آرد پس قیاس
نمائید چه قدر فرقی میان حیوان و انسان است پس از
واضح شد که مواهب عالم طبیعت در عالم حیوان بیشتر جلوه
دارد
اما انسان چه خدا را از مواهب طبیعی بهره نام و نصیب نوزده

نجم خاتر

۱۳۲۹

از شیخ کاظم عظیمی

شماره پنجم ماه رمضان

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- ۷ مقاله از دینور بقلم جناب آقای بزرگ زاده

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STAR OF THE WEST

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“THE ORB OF THE COVENANT”

Tablet revealed by Abdul-Bahá and spread throughout America many years ago.

HE IS GOD!

O thou whom my heart addresses!

Know thou, verily, THE COVENANT is an Orb which shines and gleams forth unto the universe. Verily, its light will dispel darkness, its sea will cast out the thick froth of suspicions upon the shore of perdition. Verily, naught in the world can ever resist the Power of the Kingdom. Should all mankind assemble, could they prevent the sun from its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! By thy Lord, the Clement! Everything (in the world) is subject to corruption; but THE COVENANT of thy Lord shall continue to pervade all regions.

Address thou the waverers and say: “Have ye forgotten that which transpired in the time of Christ? Are ye not informed of the events which took place in His blessed Day? Did not the Pharisees rise against Him? Did they not give verdict to the shedding of His blood, to the murder of His friends and to oppressing His chosen ones? Have ye not heard concerning the heretics, the violators of His COVENANT (who appeared) after Him? Are ye not informed of those kings, princes, learned and prominent men who persecuted Him? Did ye not see what has been the end of the persecutors?”

And do thou advise them and illumine their inmost part, and say unto them: “By GOD, the True One! Verily, Abdul-Bahá is assisted by the Beauty of EL-ABHA who helps him with a Power whereunto all the heads are made humble. You shall surely find the banner of hypocrisy reversed, the foundations of discord demolished and the Standards of Peace and Harmony waving throughout all regions!”

O my friend! Verily, Baha hath commanded me to be forbearing and patient, to conceal (their doings), to forgive and pardon. Otherwise, I would have rent their covering, disclosed their sins, divulged their deeds, depicted their character and unveiled their manners. Verily, thou art already informed of some of their deeds and it is sufficient for you.

Consequently, turn thy face unto the Kingdom of THE COVENANT, thy heart beating with the Love of GOD, thy soul attracted to the Fragrances of GOD, thy tongue speaking of the appearance of the Kingdom of GOD, thy insight rending veils asunder and disclosing the realities of things—and with a power which may move the heart of all in the world.

This is a confirmation from the Lord of the Effulgence, while all else save this shall never profit thee! This is that by reason of which thy face shall gleam, thy heart shall be dilated with joy, thy soul become pure, thy back strengthened, thy spirit rejoiced and thine identity quickened. Leave the people of suspicion behind thy back and adhere to the Manifest Signs.

By GOD, the True One! Verily, the people are drunken and asleep, confused and heedless, and this will drag them to the lowest of the low. This is no other than a manifest loss!

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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THE POWER OF "THE COVENANT OF GOD" ALONE REGENERATES MANKIND

RECOGNITION OF "THE CENTRE OF THE COVENANT"—THE IMPORTANT MATTER
BEFORE THE WORLD TO-DAY.

Extracts from a letter to a Bahai Assembly in America

BY CHARLES MASON REMEY.

DURING my travels of the past few months I have found that while the problems of each assembly assume their own special character, there is but one vital universal question. This is that of *firmness in The Center of the Covenant*. Until this matter is solved no problems are solved; and when this matter is solved (when we are firm in The Covenant), all of our problems are solved.

When the members of an assembly are each and all firm in The Center of The Covenant they are then organically united and the life of The Covenant is manifest in their midst—thus the will and the desire of God may be accomplished. *In no other way can it be done.* We all must be firm in The Center of The Covenant, in the love of Abdul-Baha!

* * * * *

"The Root of all knowledge is the knowledge of God, Glory be to Him, and this knowledge is impossible save through His Manifestation."—From "Words of Wisdom," BAHÁ'O'LLAH.

God has manifested Himself in this day, as in times past, that mankind shall be quickened and aroused from his human or natural condition of spiritual darkness into one of spiritual illumination or life eternal.

The spiritual, or divine life, of the soul is not a condition into which man can evolve by virtue of his human perfection. It is a condition into which he is born only through believing in, having faith in, and obeying the Manifestation of God sent unto him through the bounty of the Eternal One.

The divinely quickened soul has within it that element of spiritual or eternal life which is not found in natural or human man. This

is the line of demarkation or differentiation between the kingdom of man and the Kingdom of God.

In the mineral kingdom there is no physical life, while in the vegetable kingdom there is physical life. In the kingdom of natural or human man there is no divine or spiritual life, while in the spiritually quickened souls there is divine, spiritual or eternal life.

Eternal life or divine illumination is not spontaneously generated in the souls of men. Man receives this new life directly from the Manifestation of God or the "Word Revealed."

The Manifestations of God have been the unique centers from which the world has received all knowledge of God, and outside of these divine channels no divine enlightenment has ever come to humanity. Therefore, how necessary and important is it that in each prophetic day mankind should seek God's revealed Word, and abide there in centering their lives in the Manifestation of God.

Through each of the Divine Revelators of the past, God made the promise to man that during these latter days of the world He would establish His Divine Rule upon earth—that He would fulfill His Covenant, and establish His Kingdom Triumphant among men.

In the coming of The Bab who was The First Point, BAHÁ'O'LLAH who was The Pre-existent Root, and Abdul-Baha *The Branch, Branched from The Pre-existent Root*—in this triple coming is realized the fulfillment of all of the Divine Promises of the past and the establishment of the Covenant of God.

As the life in the branch of the tree is the same as that in the root, so the Divine Spirit manifest in Abdul-Baha—The Branch—is the same as that manifested in BAHÁ'O'LLAH—The

Root—Abdul-Baha has sacrificed all in The Path of BAHÁ'O'LLAH, and now the Power of BAHÁ'O'LLAH is manifesting to the world through Abdul-Baha. He is the Center of Guidance—The Center of The Covenant; therefore all must turn wholly and without reserve unto *him*, for Abdul-Baha is The Chosen One, the unique channel through which the Power of God is being conveyed to each individual Bahai, as a member of God's Kingdom upon earth.

The believers may be compared to leaves upon The Branch. Through the branch, and through the branch only are the leaves nourished from the root of the tree. As the branch is the only intermediary between the leaves and the root, so Abdul-Baha, The Branch [for there is but one *Living* Branch, branched from BAHÁ'O'LLAH, The Pre-existent *Root*], is the intermediary between the believer and the Pre-existent source of Divine Power which is BAHÁ'O'LLAH.

As the Power and stability of the tree is due to its firm, organic connection with the root, so is the power and strength of Abdul-Baha the Power and Strength of God, because he is branched from the Pre-existent Divine Root of The Word of God manifested in BAHÁ'O'LLAH. As the well-being of each leaf depends upon its firm and organic connection with the branch, so does the spiritual well-being of every Bahai depend upon his or her spiritual connection with The Branch, Abdul-Baha.

In storm and tempest, when the tree is shaken, those leaves that are alive in the branch remain upon the tree; while in those leaves in which the life of the branch is not—the dead leaves—these fall to the ground, having no life in them. When the unity and steadfastness of the Bahais is tested those who are strong in The Center of The Covenant, those in whose souls lives the Spirit of Abdul-Baha—will remain firm and steadfast throughout all conditions, while those who are not firmly attached to *The Branch* will, with the first troubles, drop away from The Covenant. In this condition their station is a worse one than that of those who have never heard The Lord's Call.

* * * * *

This day is seeing great changes in the religious thought of the world. Everywhere the natural world of man is being prepared for the Kingdom of God.

In the springtime the ground is broken and

prepared to receive the seed, this preparation has to do with the mineral elements in which there is no life. When the seed is sown the elements of vegetation descend into the earth in which inorganic material grows the vegetable, an organic body against which the inorganic forces of the mineral kingdom have no avail. Although every force in the mineral kingdom is against the principle of vegetative life, yet notwithstanding this very opposition the vegetable lives, grows and dominates the mineral.

In like manner is every human condition of the natural man opposed to the life of the spiritual man. Before the Divine Messengers of God have sown the spiritual seeds of the Kingdom, the hearts of men, in which there were no elements of divine life, have through human trials and conditions been broken and prepared to receive God's Word. His Word has taken root and grown in the soil of the hearts of men while every element in the being of the natural or human man has been against the growth of the newly quickened spirit, yet it is because of this conflict that spiritual man has become strong and had dominion over the natural or human in man.

This natural human force against the religion of God has ever been the spirit of the Anti-Christ. Where the light is the brightest, the shadows are the blackest. In the day of each Manifestation, when God's Glory was manifest to illumine the hearts of men, those illumined souls who followed The Word have always been surrounded from without by the most subtle influences working upon them, to sever, if such were possible, their spiritual connection with the Channel of Divine Grace—The Manifestation of God.

The spirit of Anti-Christ is the spirit of denial of the Word Manifest. The opposition of the mineral to the vegetable causes the vegetable to grow firm and strong, and the opposition of the forces of human man, the spirit of the Anti-Christ, cause the divinely quickened souls to grow strong and steadfast in The Kingdom.

In this day humanity as a whole is being prepared for the quickening of God's Kingdom. Creeds, dogmas and philosophies of the past are being broken and shattered and are without spiritual effect. The religious thought of the present world is like shifting sand. This world thought is against the growth of the Cause of God—against the Bahai Cause—for the religion of Baha is not merely a *Cause of God*, it is *THE Cause of God*, outside of

which there is no *source* of Truth in this world. It is *The Divine Covenant* and *Abdul-Baha is the God-appointed Center of that Covenant*.

The very fact that the Bahai Cause is the essence of the Creation of the New Kingdom, places it, in kind, above all other forces at work in the world. It dominates all.

* * * * *

In general the human philosophy of man is this: That by a natural process of evolution he evolves from a state of human darkness into one of spiritual illumination. That he has inherently within himself the spark of divine life itself, and this simultaneously develops without the instrumentality of a prophet or Divine Revelator, and then through his own virtues man attains to God's Kingdom.

It is curious that in this age people still cling to such imaginations when history shows that each new civilization has had its birth in a new religion, and that each new religion has had its quickening power through a Prophet or a new Manifestation of the one Pre-existent Word of God.

Mankind has ever tried to create a way to Divine Grace through means other than those provided by God. It is recorded that at one time men tried to build a tower out of the materials of the earth in order to escape earthly conditions and arrive at heavenly conditions. Confusion fell upon them, and the affair ended in division and dispersion. We look back upon this story of the Tower of Babel and we see therein a vivid portrait of the spiritual condition of this world of the present day.

Before the mind of the world is the idea of the Millennial Age of Peace with all of its ideal institutions. Upon every hand institutions are being founded and carried on with the object in view of bringing about peace ideals. Instead of using spiritual means to achieve a spiritual end they are using material means! The divine institution of the Kingdom of God cannot be built with any other than spiritual means.

Regarding these mundane conditions which hold the world in a state of war, and trouble from which humanity cries out for freedom, Abdul-Baha has repeatedly said that there is but one power which shall prevail against them and that power is *the power of The Covenant of God*.

God has established His Kingdom. His Kingdom is the Bahai Cause. This is His Covenant. It is the stone which has been

rejected by the people of the world, and now it has become the foundation of "Peace on earth," having *its Center* in The Center of the Covenant.

For many years Abdul-Baha has been imploring and calling the people to "firmness and steadfastness in the Covenant and Testament," which is firmness and steadfastness in *The Center of The Covenant* which is *Abdul-Baha himself*. The reason for this repeated call is now becoming apparent to the Bahais, for upon this connection, Abdul-Baha, depends the wellbeing of the Cause.

Consider: With the physical body its wellbeing depends upon the perfect connection or unity of each of its organs with the heart from which the life forces are forthcoming. Abdul-Baha being the center of spiritual life in the world today, is the heart of the Kingdom of God—the Bahai Cause—so the spiritual well-being of the Cause (as well as of its individual members) depends upon the connection of all the various members with *The Center of The Covenant, Abdul-Baha*.

When an organ of the physical body is not in proper function with the heart, and does not receive nourishment through the blood, it ceases to function and dies. When a Bahai cuts himself off from Abdul-Baha, who is the source of his spiritual life, he dies spiritually and is no longer of the Kingdom. Therefore, it behooves all to keep in the closest of spiritual touch with Abdul-Baha, holding to his Word, obeying him in both the spirit and the letter and never for one instant looking in any direction other than toward him—the *divinely appointed Center of The Covenant*.

* * * * *

There are those individuals referred to as *the nakazeen* who, after embracing God's Truth and associating themselves with His Cause, have denied The Center of The Covenant and dropped away from the Power of The Cause. They are as dead—as spiritual corpses—and from them goes forth *to the believers* a poisonous infection from which the believers must be protected lest they also become infected and in like manner fall ill and die to the realities of God's Kingdom.

Consider: Whenever an organ of the body becomes diseased the whole body suffers—the vital forces of the body flow to the ill member that it be resuscitated and again function normally. If, however, that organ becomes gangrenous or dies, and putrefaction sets in, it becomes necessary to use the surgeon's knife.

Thus, even a diseased member must be cut off from the body else the whole body will die.

When a Bahai is suffering spiritually, all of the friends should surround that soul with love, showing kindness and attention upon it in order to bring it back again into close communion with Abdul-Baha—for there is but one cause of spiritual disease among the Bahais, and that is a state of instability in The Center of The Covenant.

But when a soul has wholly and completely severed himself from Abdul-Baha—denied The Center of The Covenant, whether either openly by words, or subtly in his heart in secret, that soul is dead spiritually*. It becomes a dead or gangrenous member of the body of The Cause. Its condition is infinitely more deplorable in this state than before it heard The Truth while it was yet in the human or the unquickened condition of the natural man. When a soul falls into such a state of violation of the Covenant, there is but one thing to do and that is for the friends to cut it off from the body of The Cause, *for if the friends do not sever themselves from such an one they will themselves become infected by this deadly condition, and then the whole assemblage of the friends will become diseased.*

In a recent Tablet The Center of The Covenant states:

"Let them (the Bahais) be awake! Let them be mindful! As soon as they see a trace of violation of The Covenant they must hold aloof from the violators."

And again in another Tablet he says:

"Firmness in The Covenant means OBEDIENCE so that no one may say, 'this is my

*Portion of a Tablet recently revealed by Abdul-Baha:

"Convey the wonderful ABHA greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahais, but when the stench (vile odor) of the nakazeen was spread in that city, there was a stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of "Ya-Baha-el ABHA" be unfurled and the tent of the Oneness of the world of humanity be pitched. Then ye shall observe that Chicago has become the Paradise of ABHA. These few nakazeen cannot accomplish anything worth while. The utmost is this, that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts, so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, July 4, 1913, Port Said, Egypt.

opinion,' nay rather he must obey that which proceeds from the Pen and Tongue of The Covenant."

We Bahais are commanded to treat the opposer of The Cause as the friend, and to shower kindness upon those who persecute and cause trouble for the Bahais. However, the condition of the *opposer* of The Covenant, and the condition of the *denier* of The Covenant are wholly different. The opposer is one who has not yet been awakened to the Truth. He is outside of The Cause and can have no avail against it, whereas the denier is within the body of The Cause, and until he is taken out from the body of The Cause his diseased condition is infecting the whole body.

Physically a man has nothing to fear from poisons which are kept outside of his body. His danger lies when poisons enter into his body.

Imagine a family in which a death occurs. Although each of the survivors be in a state of perfect health, yet it is necessary to remove the corpse of the departed from the house, for with the putrefaction of the corpse the disease contagious would prevail and all would die.

We know that our beloved Abdul-Baha does not wish any soul to be deprived of the Bounties of The Kingdom, nevertheless when *The Cause* of God is at stake, the individual who is damaging The Cause must go. Abdul-Baha recently wrote:

"Such souls are nothing but pure harm to The Cause of God, and it is very well that they go out, for the abominable deeds of such souls are like unto an axe at the root of The Cause."

* * * * *

It is one thing to be merely "attracted" to the divine teachings of God's chosen revelator, and another thing to become so centered in His Chosen One as to sacrifice all in His Path. The first case is only to have one's attention called to the bounties of the kingdom; the second is to know and to recognize The Center of Spiritual Guidance through, or from, which the knowledge of the Kingdom proceeds.

In the day of Jesus, the Christ, vast multitudes were attracted to Him and to His Cause, but of these there were but twelve men and a few women who believed to the point of recognizing in Him the Glory of God Manifest—The Christ. This recognition was what quickened the souls of His Disciples and the early Fathers, and it was by this and by this alone, that they were given the power to go forth and

give Christ's Message to the world. The great Christian civilization (the bounties of which the people of the world are now enjoying) had its birth or main spring in the Revelation of Jesus, and its spiritual quickening in those who, like Peter, recognized Jesus to be "The Christ, the Son of The Living God"; whereas those souls who were merely attracted to Jesus and before really believing slipped away from The Cause, played no part in the great organic growth of Christianity.

So it is again in this day of revelation. How many souls are attracted to Abdul-Baha. How many crowd to see him and to hear him, yet *the real blessing is that of realizing in him The Center of God's Covenant.*

From the following quotation from the "Tablet of the Branch," revealed by BAHÁ'O'LLAH, the importance of this matter will be clearly understood:

"O, ye people! draw nigh unto it [The Branch (The Center of The Covenant, Abdul-Baha)] and taste the fruits of its knowledge and wisdom on the part of The Mighty, The Knowing One. Whosoever will not taste thereof shall be deprived of The Bounty, even though he hath partaken of all that is in the earth—were ye of those who know. . . . Say, O people, praise ye God for its manifestation [The Branch] for verily The Branch [Abdul-Baha] is the most great power upon you, and the most perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns unto Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof, and is of those who transgress. Verily, He is the Remembrance of God amongst you, and His Trust within you,

and His Manifestation unto you, and His appearance among the servants who are nigh. Thus have I been commanded to convey to you The Message of God, your Creator; and I have delivered unto you that of which I was commanded."

Following this and other similar commands revealed by BAHÁ'O'LLAH the true and firm Bahais have turned with implicit faith towards Abdul-Baha, *The Branch*, The Center of The Covenant, in whom they find their illumination, their guidance, their strength, their hope, their *all*.

THEREFORE, RECOGNIZING IN ABDUL-BAHA THE CENTER OF GOD'S COVENANT, IS, IN THIS DAY, THE ONE ALL-IMPORTANT MATTER BEFORE THE WORLD, FOR IN HIM IS THE POWER OF THE COVENANT OF GOD, WHICH ALONE IS TO REGENERATE MANKIND.

* * * * *

The difficulties and problems of an assembly will solve themselves when everyone concentrates their faith in The Center of The Covenant. Study "The Tablet of The Branch" and Abdul-Baha's address upon "The Covenant" given in New York City, June 19, 1912, and also his Tablet upon "The Covenant." These latter were published in Washington, D. C., in pamphlet form. They can be obtained by writing to the Washington assembly.

My love and greetings to all the friends.

Yours in The Center of The Covenant,

CHARLES MASON REMEY.

Honolulu, Hawaii, July 19, 1913.

EXTRACT FROM A TABLET REVEALED BY ABDUL-BAHA
Spread throughout America many years ago.

O servant of GOD!

Know thou, verily, the Fragrances of the Garden of THE COVENANT have perfumed all regions, the Standard of THE TESTAMENT is waving upon the castles of glory, and there is no refuge for those who flee from this strongly fortified Fortress!

Do the people of surmise imagine that there is for them any other retreat than this Blessed Region from which the Lights have shone forth, the mysteries have appeared and the signs are being diffused?

O servant of GOD! Arise to promote the Word of GOD, to promulgate THE COVENANT OF GOD, and chant the Verses of GOD with such power whereby the elements of discord may tremble in those regions!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (September 8, 1913) Eizzat

No. 10

THE CENTER OF THE COVENANT

Lest some of the friends may think, when reading Mr. Remey's excellent presentation of this vital subject—published in this issue of the STAR OF THE WEST—that Abdul-Baha is now teaching something *new* regarding "The Center of The Covenant," we have reproduced Tablets (see pages 170 and 175) which were spread throughout America many years ago, wherein is plainly stated that which is now becoming clearly understood.

Abdul-Baha has always maintained this position as *The Center*, although for some years this Centership has been veiled from the people because of their spiritual blindness.

* * * * *

In the following Tablet, recently received, Abdul-Baha sends greeting to all who are "firm in The Covenant and Testament":

To Mr. Roy C. Wilhelm, New York City.

Upon him be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou my spiritual son!

Thy letter written on, 1913, was duly received. Thank God that thou art firm and steadfast in the Cause. Today the magnetic power that attracts the divine confirmation is firmness and steadfastness. The tree whose root is firm will yield lucious fruit. The building whose foundation is solid will stand the rush of torrent and hurricane. The steamer which is built strongly will resist the battling waves. Therefore, thank thou God that thou art aided in firmness and steadfast-

ness. Likewise, thy kind father and mother. I beg from the divine Favors that each one of you may be in the utmost state of firmness and steadfastness like unto a mountain and withstand the attack of all the people of the earth. Then ye shall observe how the divine confirmations shall descend uninterruptedly.

Convey on my behalf respectful greeting to all the believers and the maid-servants of the Merciful *who are firm in the Covenant and the Testament*.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 2, 1913. Ramleh, Egypt.

ANTI-CHRIST

In Mr. Remey's article is mentioned the "spirit of anti-Christ." The words of Abdul-Baha regarding this subject, quoted below, may be of interest at this time:

"Some say Abdul-Baha is anti-Christ. They are not informed of the Bahai principles. BAHÁ'O'LLAH established Christ in the East. He has praised Christ, honored Christ, exalted Him, called Him the Word of God, the Spirit of God, raised the Name of Christ to supreme summits of glorification. Throughout the Orient the Bahais have illumined the lamp of Christ and spread his mention.

"Did not His Holiness Jesus Christ ignite the

world with the Light of Moses? Did He not fulfill the Religion of Moses? Did He not spread the Book of Moses to the remotest East and West? Christ was the cause of spreading the Teachings of Moses and promulgating the Old Testament. Notwithstanding this, the Jews consider Christ the enemy of the Religion of Moses,—the destroyer of the founda-

tions of the Law of Moses. The Pharisees blasphemed Him night and morning,—called Him 'Satan' and 'Beelzebub.' This is recorded in the text of the Gospels.

"History will repeat itself. BAHÁ'O'LLAH will be assailed in the same way by those who are not informed of His principles and Teachings."

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

THE Executive Board of Bahai Temple Unity wishes to inform the friends of the Mashrak-El-Azkar that the note due Sept. 1st, with interest on \$9,000.00, was met, and that they still have a balance of \$327.00.

If the friends will bend every energy, the remaining \$6,000.00 could very soon be liquidated and the energies of the Executive Board could be addressed to the sinking of the great caissons, upon which will rest the dome of the Edifice. This foundation work can readily be prepared before even a plan has been decided upon for the building proper, as we know the dimensions of the main tract.

It will interest the friends to know that we have been told that the rock ledge (bed rock) below that site is about 95 feet. An expert architect tells us, nine caissons, 9 feet in diameter, will support the heaviest dome that could be constructed.

Surely the friends cannot rest day or night until this sum of \$6,000.00 has been cleared away and preparations made to break ground to sink the great caissons, or first foundation.

May the Unity gatherings of the Bahais of the Western Hemisphere, on the 9th of each month, strengthen the friends to achieve this.

CORINNE TRUE, *Financial Secretary*,
5338 Kenmore Ave., Chicago.

PORTION OF A TABLET TO MR. ROY C. WILHELM, OF
NEW YORK CITY.

"Praise be to God that the New York believers became confirmed in the accomplishment of a great service and held in that city the Consultation Convention for the erection of the Mashrak-el-Azkar. They displayed the utmost of effort until that Convention was inaugurated with infinite perfection. They exercised the greatest of love and kindness towards all the delegates who had come from the different states. They invited and entertained the delegates in their homes. With perfect affection they spread before them the banquet

of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Bahai history. Abdul-Baha is pleased with every one and supplicates and entreats toward the Kingdom of BAHÁ'O'LLAH and begs inexhaustible confirmations for the friends.

(Signed) ABDUL-BAHA ABBAS."

Baltimore Hotel, Paris, France, May 22, 1913.

LIST OF LOCAL TREASURERS OF NORTH AMERICAN BAHAI ASSEMBLIES.

New York City, New York.

Miss Annie T. Boylan, 459 W. 23rd St.

Brooklyn, New York.

Mrs. Annie H. Lincoln, 2823 Clarendon Road (Flatbush).

Boston, Mass.

Mr. Harry F. Daley, care New England Casualty Co.

Philadelphia, Pa.

Mr. Albert E. Fesler, 2715 N. Hicks St.

Pittsburgh, Pa.

Mr. A. M. Dahl, 522 Duquesne Ave. (Edgewood Park).

North Hudson and Jersey City, N. J.

Mr. F. G. Hale, 440 Fairmount Ave., Jersey City.

Newark, N. J.

Mrs. H. M. Saunders, 26 Center St.

Baltimore, Md.

Mrs. Ursula S. Moore, 1800 Bentalou St.

Washington, D. C.

Mr. Frank J. Phelps, 51 Quincy Place, N. E.

Ithaca, N. Y.

Mrs. Pauline Crandall, 316 Hector St.

Buffalo, N. Y.

Mrs. Henrietta Mills, 494 Elmwood Ave.

Montreal, Canada.

Mr. Geo. Thompson, 38 St. Mark St.

Cleveland, O.

Dr. Pauline Barton-Peeke, Rose Building.

Akron, O.

Mrs. Russell L. Brooker, 798 Bloomfield Ave.

Cincinnati, O.

Mrs. Joseph Stauss, 3640 Epworth Ave.

Muskegon, Mich.

Mrs. Frank Spink, 103½ Monroe Ave.

Fruitport, Mich.

Mr. Nels Peterson, P. O. Box 95.

Chicago, Ill.
Miss Josephine Nelson, 6641 Cottage Grove Ave.

Kenosha, Wis.
Mr. Walter Bohanan, R. F. D. Route 36, Box 135.

Racine, Wis.
Mr. Andrew J. Nelson, 2041 Carmel Ave.

St. Paul and Minneapolis, Minn.
Miss H. A. McCutcheon, 311 Hulet Block.

Denver, Colo.
Mrs. Josephine Clark, 4141 Xavier St.

Seattle, Wash.
Dr. C. F. Lathrop, 213 People's Bank Building.

Spokane, Wash.
Mrs. Evelyn K. Moore, 1718 Mansfield Ave.

Everett, Wash.
Mr. Herman Eisert, 1230 Broadway.

Portland, Ore.
Mr. B. N. Bowman, 86 North 16th St.

San Francisco and Oakland, Cal.
Mrs. Helen S. Goodall, 1537 Jackson St.

Los Angeles and Pasadena, Cal.
Mr. F. B. Beckett, 300 Oak Drive, Tropic.

Honolulu, Hawaiian Islands.
Miss Elizabeth Muthur, P. O. Box 494.

LETTER FROM CONSTANTINOPLE.

Hospital Hamidie' Chichli, Constantinople.
August 3, 1913.

To the STAR OF THE WEST:

Dear Bahai Friends:—It is with great joy that I send to all the Bahais the love and greetings of our Turkish friends in Constantinople. I have been here about a month as infirmier major of the French red-cross, to take care of the sick and wounded soldiers in the hospitals.

It is a great pleasure at the same time to meet and greet the friends here. They are few, but very sincere and devoted to the Cause. I have been received and treated with the greatest respect by all, including the doctors and surgeons. All seem touched when sympathy and brotherhood are bestowed upon them during this terrible war. I am very busy, and I thank God that I have been able to prepare myself to help and nurse so many poor soldiers.

To meet the few friends here, among them Nazim Bey and his wife, and Emin Bey was a surprise, and I cannot find words to express the love they showered upon me. I

have also renewed the acquaintance of some Turkish friends whom I knew in Paris and who had been interested in the Cause.

It will interest the American friends to learn of the efforts which the Turkish women are making to liberate themselves. I have joined a society which they formed during the war, "The Society for the Defense of the Rights of Women." I have written to some of the women's suffrage societies in France, to interest them in this young society, for these Turkish women are struggling bravely to gain a little of the liberty which their occidental sisters enjoy, and we should encourage them and give them a helping hand.

It is very sad indeed to see the suffering and poverty here. This work in Constantinople will be one of my most cherished memories, and I hope to remain here three months more.

The friends here join me in sending to all the assurance of our love and devotion to the Bahai Cause.

Your devoted sister,

G. D'ANGE D'ASTRE.

NEWS NOTES:

Prof. E. C. Getsinger, of Washington, D. C., sailed Sept. 2d, for Port Said, Egypt, in response to a cablegram from Abdul-Baha to come at once. Some weeks ago his wife, Mrs. Lua Getsinger, went to Egypt in response to a similar message.

Dr. M. I. Basheer, after four years' sojourn in America, where he has completed his course of study in medicine, is soon to return to his home in Port Said, Egypt.

OUR PERSIAN SECTION.

This issue contains: (1) Talk by Abdul-Baha on "Heavenly Civilization," given at the

Hotel Ansonia, New York City; (2) talk by Abdul-Baha on "The Influence or Penetration of the Divine Power," given at the home of Mr. and Mrs. A. P. Dodge, New York City; (3) talk by Abdul-Baha, "The Gathering of the Disciples," delivered at a feast given by Mirza Djafar Chirazi, at Port Said, Egypt; (4) Tablet from Abdul-Baha to the editor of the *Christian Commonwealth*, London; (5) talk by Abdul-Baha on "The Supernatural Power in Man," given at the home of Mr. Mountfort Mills, New York City; (6) talk by Abdul-Baha to the children assembled at the home of Mr. and Mrs. A. P. Dodge, New York City.

چگونه را می شده اند اسیر طبیعت باشند و عالم الهی غافل مانند بلبل عالم است اسیر طبیعتات جمیع کائنات و موجودات در تحت حکم طبیعت اند آقا باین عظمت دریا باین عظمی اسیر قانون طبیعت اند و ذره بخاور از آن نوامیس طبیعت ننمایند مگر انسان که قانون طبیعت را می شکند بر دنیا می تازد در هوا پرواز می نماید در قفس دیار سیر می نماید قوه که باین عظمی را در نه جایی حبس میکند صوت آزاد را در آلتی مجوس دارد جمیع این صنایع و علوم که بقانون طبیعت باید ستروانند و اسیر مکنونه طبیعتات انشا الخ نیز غیب ب عالم شهود آرد و حکم بر طبیعت نماید زیرا انشا شعور دارد و طبیعت ندارد انشا قوه عاقله و متفکره دارد طبیعت ندارد پس انشا اعظم است اما اگر بگوئیم انشا غیر طبیعت است باید بگوئیم انشا که جز است شعور و ادراک و عقل دارد و طبیعت که کل است و اصل است محروم از این کمالات و فضائل است چگونه می شود در جز کالات باشد که در اصل نیست پس معلوم شد که در انشا یک قوه ماوراء الطبیعه موجود است که بآن قوه قانون است و آن موهبت الهی است کفر در نیویس که المحدثه اصالت را می خواهد قهر از زیر بار طبیعت بیرون رفته اند امیدوارم در این مملکت آباد در این قطعه جیمه انوار فضائل عالم انشا جلوه کند محبت الله در قلوب انشا یابد تا صاحب عمومی علمه برافزارد و از اینجا سرایت جمیع عالم نماید

[بعد از مجلس عمومی در اطاق علیحدہ تشریف برده چند نفر از قریب های محترم مشرف شدند] فرمودند :- شما ملاحظه میکنید لشکر طاعت احاطه کرده دیانت روز بروز رو بضعافت و قوای روحانیه رو باضمحلال و قوای مادیّه روز بروز غالب اگر چنین بماند اثری از دین باقی نماند باید کاری کرد که قوای روحانیه حاصل شود و روح نفوس محفوظ ماند و آن باین ترتیبات تعلیمیه نمی شود

اینست که مادیون در جمیع جهات هجوم نموده اند انقدر هم که اسم دین باقی است محض تقلیدات نه اینست که از روی بصیرت و تحقیق باشد آنچه مگر از آبا، واجداد شنیده اند معتقد شده اند شما ها باید فکری بکنید که قوه طبیعتون بشکند و آنها که حامی طبیعت اند از میدان در روند و این نمیشود مگر در میان عظمی در عالم دیانت لشکری که بخوار میداند برود باید قوه و سلامتی برست آید که مقاومت تواند چنین چیزی را نام است

[عرض کردند که شما آن قوه را دارید] فرمودند :- مادر شرق این قوه را استعمال کردیم جمیع را شکست دادیم و آن قوه معرفت الله است و محبت الله است تعالیه حضرت بها الله است شلا اول سلاح مخالفین این بود که آنچه مخالف علم است جهل است ما اعلان نمودیم که دین مطابق علم است و یکی است و هر مسئله فی انشا دینیّه که مطابق علم نباشد و هم است این سلاح آنها شکستیم زیرا آنها میخواستند بگویند دین برخلاف علم و عقل است پس جهل است این باب را آنهاست نمودیم از این قبل بسیار و اعظم از کل قوه محبت الله است باین قوه اقبال قلوب فتح شود

نُظُومُ بَالِكِ بُرَايَ الْإِطْفَالِ *

نظوم باریک حفره عبد الجبار ویزل ستر و سراج در نیویس و مجلس اطفال فی ۱۴ آوریل ۱۹۱۲ بعد از نوازش و بوسیدن اطفال فرمود به به چه اطفال مبارک هستند خیلی نورانیند در وجودشان انوار محبت الله با هرات در حقشان دعا میکنم بقول حضرت سید اینها اطفال ملکوتند قلوبشان مثل آینه در نهان الطاف است هرگاه قلوب بزرگان مثل اینها باشد خوراک چه قدر نورانیند جمیع اطفال قلوبشان نورانی و پاک است هیچ غلغله ندارند مانند نهان تر تریان از من در حقشان دعا میکنم که هر یک شجره مبارک شود و ثمرات طیبه بخشد *

هر يك مانند كوكب نوراني از افق انشا طالع ولاح میشوند
و آفاق را منور نمایند در عصر سابق اعلان حضرت شد
و در جمیع ممالك غرب تا سپهر بنیان حیرت گردید الحمد لله
اقتاب عدل درخشید و ظلمات ظلم را بلبل شد و در این
وقت نورانی که عالم انسانی رو به بلوغ است یقین است
که علم صلح عمومی بر جمیع آفاق موج خواهد زد و این
اساس اعظم بهاء الله است و جمیع بهائیان در ترویج
آن جان فدا نمایند و اموال خویش را مبذول میدارند
من سه سال است که با وجود ناتوانی در جمیع
آفاق سفر نمودم شرق و غرب را طی کردم و در هر
معدی فریاد مردم و در هر جمعی ناله و فغان نمودم
مضرات جنگ را شرح دادم و فوائد صلح عمومی را بیان کردم
شرف و رفعت عالم انشا را توضیح نمودم و در زندگی و
خوشنوازی عالم حیوانی را شرح دادم فساد عالم طبیعت
را تشریح نمودم و برانیت عالم انسانی تفصیل دادم اسلا
ادیان الهی را واضح و آشکار کردم و تعالیم حضرت بهاء
را اعلان نمودم و اثبات الوهیت بدلائل قاطعه عقلیه
کردم و حقیقت جمیع انبیاء را ثابت نمودم و حقیقت
دین که بب حیات عالم انسانی است و مدنیت الهیه
و برانیت محض است مدلل و مبرهن کردم از جمیع این
مبادی مقصود ترویج صلح عمومی بود الحمد لله گوشه‌ها
شناور یافتیم و چشمهای بنیادینم و دلهای آگاه یافتیم
لهذا ان این سفر بسیار مجتهد
ولی خیر خواهان عالم انشا و مرجعان صلح عمومی باید
یک حرکتی خارق العاده نمایند و جماع عظیمه تشکیل
فرمایند و از جمیع بلاد نفوس مرته دعوت فرمایند
تا این قضیه صلح عمومی را از خیز قول بخیز فعل آرند
نیز این امر بسیار عظیم است باسانی حصول نیابد باید
جمیع وسائل تشبث نمود تا نتیجه حاصل گردد پنجاه سال
پیش هرگز صلح عمومی بیکرده است و استنزد میشد

قوله ماوراء الطبیعه انشا

نطق مبارک حضرت عبد الجبار در مسئله "قوة ماوراء الطبیعه"
در منزل ستره نشین ۱۵ آوریل سنه ۱۹۱۲ در نیویورک

چند روز است من به نیویورک آمدم پیش از این
بار و پارنم پاریس و لندن را سیاحت نمودم پاریس را
دیدم ملکی بسیار زیباتر ترقیات مادیه بسیار
است ولی ترقیات روحانیه بکلی عقب مانده در محراب
طبیعت مستغرقند هر صبحی میدارند منتهی "باتور"
میشود هیچ ذکری از خدا نیست بسیار تعجب کردم
دیدم پروفیسرها و دانشمده مستغرق عالم طبیعت اند
در جمعی که اکثر مادیون بودند صحبت داشتم گفتم
جای عجی است که دانیان پاریس با آنکه در علوم مادی
ترقی کرده اند در روحانیات عقب مانده اند با چنین دانه

آنرا بیایم ان مجلس بود الی الان آثارش موجود است حال ما هم که در این موقع نشسته ایم با کمال روحانیت و الفهم امیدوارم نتایج عظیمه ان این الفت حاصل شود * * *

لَوْحِ مَبَايِكِ

این لوح مبارک برای مدیر جریده کریشن کامن ولث تالار شد

هوالله

ای دوست مهربان بعد از سیاحت نامرید جمع امریکا و شهرهای عظیم اروپا مراجعت بشرق نمودم و از این سفر بسیار ممنون و خشنودم زیرا با نفوس محترمی ملاقات نمودم که فی الحقیقه مدلسان حق و عالم انسانی هستند فاضل و کامل و مطلع بر حقایق و قایم و خیر خواه عالم انسانی علی الخصوص طالبان صلح عمومی و خیر عالم انسانی در این ایام برضی مزین متباد و آن خونریزی و هدم بنیان الهی و تخریب عدالت و قری است و قبل نوز سیده کان عالم انسانی و یتیمی اطفال و بی سر و سامانی نساء و دیگر چه مصیبتی اعظم از این و مرض پرخطی بالاتر از این !

ملاحظه کنید که اول حرب دینی بود حال دیگر حرب جنسی و حرب وطنی شده و از این جهت از این ناوانی و از این خونخواری و از این درندگی !

از محافل با سکه که در غرب بجهت ترویج صلح عمومی دیدم بسیار ممنون و خشنودم و امیدوارم که آن مختبرها روز بروز ترسع یا بدینا انوار انکاء عالییه بر جمع آفاق بتابد و وحدت عالم انسانی در شرق و غرب اعلان گردد عالم آفرینش آسایش یابد این نفوس محترمه که خادم عالم انسانی و سروج صلح عمومی هستند غریق

مکتب حضرت میفرمودند که این امر واقع خواهد گردید و لحی جسم از انظار مستور شد اما حقیقت طالع و لامع است و مصیبتی بر آن وارد نه بلکه این توهم بر جسد مسیح است نه بروج حقیقی چرا مضطربید ؟ و از این گذشته حضرت مصائبی داشتند که یک روز آنرا کسی تحمل نتواند سه سال تمام در محراب بودند گاهی بیکیه گنهان میکردند گاهی خاک نمیزد بالین خویش می نمودند شب ها چراغی جز ستاره ها آسمان نداشت با وجود این رحمت و شفقت بی پایان شما را بجهت لرموز تربیت کرد اگر بوی وفائی در شمار دارید او را فراموش ننمائید بر لخت نبرد از دید آسایش خویش نخواهید اگر اهل وقایع بیاد و ذکر او مشغول باشید آیا سزاوارست آن روی تابان را فراموش کنیم ؟ آیا سزاوارست آن غایات را از یاد محو نمائیم ؟ آیا سزاوارست از آن جانفشانی حضرت چشم پوشیم ؟ مثل سائرین در فکر خوردن و خوابیدن باشیم در فکر نعمت و آسایش باشیم چگونه این را فراموش کنیم ؟ گفت که این هیکل مکرم مستور شود و با هوای خود مشغول گردیم ؟ بایست حضرت را جمع کرد نهایت بالای جبل می کشاند بعد از آنکه ان چند نفر ذکر الطاف بی پایان حضرت نمودند گفتند باید دید و وفا چگونه اقتضا میکند چنان کنیم شبیه نیست که بعد از ان حضرت و فاقبول نمیکند ما را بجهت باشیم بدانند بنویسند مشغول گردیم و بخال خویش بپردازیم بلکه باید آنچه داریم و ندانیم جمع سازد کنیم اولان هر چه هست بگذاریم نفوسیکه تعلق دارند عدل بخوانند نفوسیکه ندارند تعلق ننمایند هیچکس جز بکار و فکری نداشته باشد جمع افکار را حاضر در عورت نمائیم مشغول نشر نجات او باشیم و در این تفکرات کله او بکشیم هم عهد شدند و قرار واقعی دادند و از جبل پایین آمده هیکل خردگان بطرفی رفتند و بجهت ملکوت پرداختند آنچه در کس حضرت مسیح واقع همه

شما یقین است این فیوضات شمار احاطه خواهد نمود

اجتماع حواریون

نطق مبارک حضرت عبداللہاء در سلسلہ "اجتماع حواریون" حضرت مسیح شب ۲۷ جون ۱۹۱۳ در پورت سعید در ضیافت جناب آقایینہ جعفر شیرازی زیر خیمہ در حلقہ سکنا در ویکہ بیشتر از هفتاد و پنج نفر مسافرن از ممالک شرق و در تابہ در میز نشسته و طلعت مبارک مقام ربانینہ جالس

واللہ

فی الحقیقہ خوب مجلسات بہتر از این نمیشود حاضرین از احبابی الہی در کمال توجہ الی اللہ با یکدیگر نشسته اند و قلوب در غایت محبت و الفت و صدور منشرح و جلیلا آقایینہ جعفر ہم زبان مہربان اینجا را مجمع البحرین میگویند و در قرآن ذکر مَرَجَ الْبَحْرَيْنِ است یعنی جاییکہ حضرت موسی و یسوع با شخصی بزنگار "عَلَمَاهُ مِنْ لَدُنَّا عَلَمَا" ملاقات نمودند موقعی کہ ماہی مردہ زندہ شدہ و این معنی بدیع دارد باری امید داریم انشاء اللہ تأییدات غیبیہ پیاپی سہد و اینکه مجلس کسہ فراموش آید در عالم وجود این مجالس تأثیرات عظیمہ دارد فرستیکہ آگاہند پی میبرند کہ چہ آثار و نتائجی خواہد داشت در کور حضرت مسیح حواریون مخفی و ربلا لا کورہ داشتند کہ اگر خوب تدقیق شود جمیع انجہ بعد واقع شد از نتائج ان اجتماع است پس از آنکہ حواریون بعد از حضرت مسیح متفرق شدند و مضطرب بودند مریم مجدلیہ سبب شد کہ حضرت را دوبارہ جمع نمود و در امر حضرت مسیح ثابت و راسخ کرد و بانہا گفت کہ چرا مضطرب و سرگردانید؟ امری واقع نشدہ زیرا

عالم بود الفت و التیام حاصل شود لکن حضرت مسیح بقوۃ الہیہ کامل شد و متفق فرمود پس این الفت و محبت کہ حضرت بہا واللہ در میان ما انداختہ نمیشود مگر بقوۃ الہیہ عن قریب ملاحظہ خواہید نمود کہ چگونه شرق و غرب دست در آغوش شود و علم و وحدت عالم انسانی خیمہ برافزارد جمیع ملل این قوہ در ظل خود جمع نماید اسم اینانی و امریکائی نمایند نفوس بی اسم انگلیزی و جرمنی افتخار نکنند و نیساوی و عرب نامیدہ نشوند جمیع ملت واحد گردند چنانکہ از ہر یک سؤال نمائی کہ تواضعہ ملتی کوید؟ ان نم و در ظہر غایت بہا واللہ خادم عالم ان نیم بشکر صبح اکبرم جمیع ملک ملہ و ولید عالمہ و اہل ملک و وطن گردند و این نزاع و جدال نمایند حضرت بہا واللہ در نقطہ فی کہ مرکز تعصب بود ظاہر شد و با وجودیکہ ملل و مذاہب مختلفہ در نہایت بعض و عدالت بودند خون یکدیگر را می ریختند چنان اقتاد و اتفاق در میان ما انداخت کہ با ہم در نہایت التیام و الفت نہایت اشتیاق و از روشاں اینست کہ روزی با شما ہا ملاقات نمایند و برو شوند بہ بیند قوۃ بہا واللہ چہ کردہ! امروز عالم انسانی علیل است و علاجل است اتحاد عالم است حیث بہ صلح اکبر است و سرورش بوحثت عالم انسانی از فضل و عنایت الہی امیدوارم کہ شما بروح جدیدہ معبرث شریب بقوۃ فی قیام نمایند کہ آثار وحدت عالم انسانی و صلح اکبر محبت الہی از این شہر بیا میرسد تا تأثیر نماید بلکہ از امریکہ بقطعات دیگر سہایت کند زیرا این مملکت خیلی استعداد حاصل کردہ امیدوارم چنانچہ در مادیات ترقیات عظیمہ نمودہ قوۃ روحانیہ نیز حاصل نماید فیوضات الہیہ باید توجہ شما بخدا باشد ہمہ خادم عالم انشا گردند و انتشار فضائل انسانیہ دهند تا انوار مدنیت آسمانی از اینجا جمیع جہاں بتابد اور شلیم الہی نازل شود و فطرت ملکوت احاطہ نماید امید چنانست کہ در این میدان قوت شدید بنماید زیرا خدا معین شماست نقضات روح القدس مؤید شماست و ملائکہ ملکوت حای

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سالی دوازده قران
ماه کمال سنه ۷

مجله انتخاب

۱۳۲۹

صفحه اول
جلد چهارم
شماره دهم
قیمت اشتراك
اوت ۲۰

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون از قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادارات قبول و نشر خواهد گردید

مکتب آسمانی

بیان مبارك حضرت عبدالبهاء در منزل انسیناد ریورک بعد از ظهر ۱۶ آوریل ۱۹۱۲ برای بی شریح

من نطق کردم و همه سرور بودند چه قدر فرق دارد لذا من بخت و دل شما را دوست دارم و میخواهم سؤقتا می که میانه ملل شرق و غرب است بر طرف شود تا کل محبت تمامه بیکدیگر پیدا کنیم و مدنیت آسمانی ترویج نمایم امیدوارم چنین توفیقی حاصل شود که کل متحد شویم • • • • •
[عرض کرد احوال کسی از شرق با چنین قوه و مقصد عظیمی نبر نباشد
لهم انی بختی مامنون و مشکرم]

” الحمد لله ترقیات مادیه در این بلاد حاصل است و لکن مدنیت مادیه تنها کفایت نمکند زیرا ترقیات مادیه قوه دنیایت و توپ کروی ایجاد نماید آلات حرب را زیاد کند خیر و شر را هر دو ترقی میدهد جمیع این حوز و نیه و آلات جنگ و حرب از نتایج مدنیت مادیات هرگاه این مدنیت مادیه بمدنیت الهیه نظم شود آنوقت کامل گردد صندوق چوپان سابق مانع از درو ها میشد اما حالا صندوقهای آهنی مانع نمیشود پس این مدنیت مادی چنانچه خیر پیش میاید شر هم پیش میاید مگر آنکه مدنیت نسبی یا مدنیت آسمانی توأم شود مدنیت مادی بنابه جسم انسان است اگر نظم بر روح حیات یابد والا جیفه نیست و شغفن میشود “

نفوس قوی الهیه

نطق مبارك حضرت عبدالبهاء در سله نفوذ قوه الهیه در منزل مستر و سس داج در ریورک عصر ۱۶ آوریل ۱۹۱۲

خوب مجلس است قوای مادیه نمیرانند اینگونه نفوس الغت بخشد و باین وجه بسوی محبت و اتحاد کشاند تا بحال مثل این آهن منعقد نشده که نفوس از شرق بیایند و اهل غرب اینگونه با نهایت محبت و یگانگی با آنها معامله و ملاقات نمایند این فقط به يك قوه الهیه حاصل شده است ! و تیکه حضرت مسیح ظاهر شد در میان شعوب و فرق مختلفه الفت داد در میان یونان و رومیان و سیران و اجسیان التام داد زیرا اختلاف و عداوت بین ان اقوام بد وجهی بود که

[حضرت بی شب انظار شکر از این تعالیم قدس نمود] فرمودند
” من هم از این جهت بسیار ممنونم که الحمد لله کلیای شما آزادات مانند سایر کلیساها تعصب ندارد که من در اروپا میدیدم تعصب محض بود ولی در کلیای شما

نجمه

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از ششگانه امیریکا

شماره دهم - ماه رمضان

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- ۲ نطق مبارک حضرت عبدالهّاء در سئله "نفوذ قوّۃ الهیه"
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- ۶ نطق مبارک حضرت عبدالهّاء برای اطفال در نیویورک

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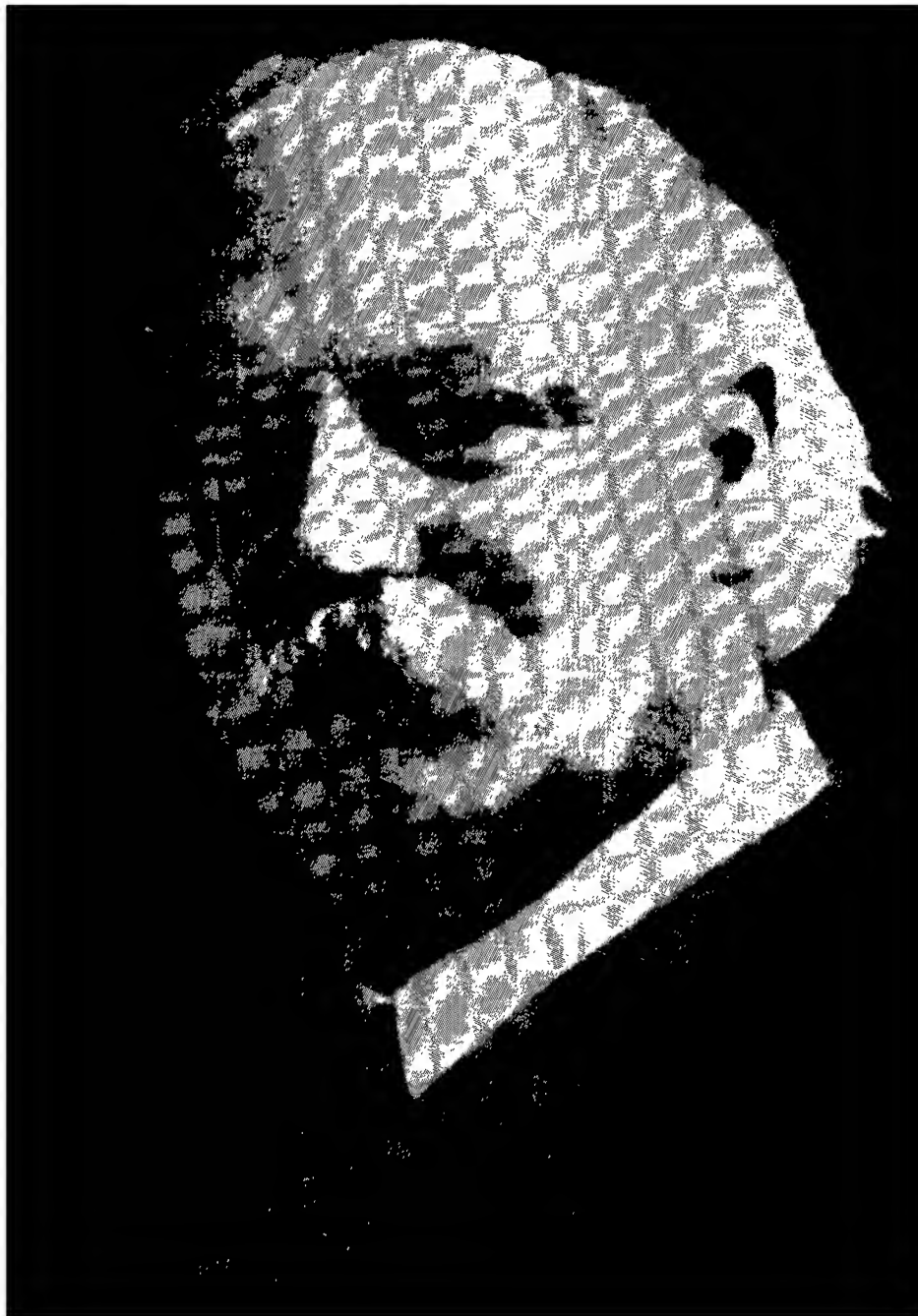
STAR OF THE WEST

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"This revered personage was the first Bahai in America. He has served the Cause faithfully and his services will ever be remembered throughout future ages and cycles."

—ABDUL-BAHA.



Horatio Phares تبارت

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Chicago (September 27, 1913) Masheyat

No. 11

This Ode "To the Center of the Covenant" was composed by Mr. Thornton Chase a few weeks before his death. It was read in the holy presence of Abdul-Baha, and he wishes it to appear in the *Star of the West*. —*The Editors*.

TO THE CENTER OF THE COVENANT: *ABDUL-BAHA ABBAS.*

May the Souls of all Mankind be a Sacrifice to Him!

O THOU David of the Promised Kingdom of GOD!
Thou Princely Leader of all Humanity!
Thou Warrior against the Tribes of Infidelity!
Thou Conqueror of Darkness and Radiator of Light!
Thou Bearer of the Banner of Divine Peace and Prosperity to the Nations!

Thou First Born in the Kingdom of Baha! Beloved of GOD and Men!
Thou First Citizen of the Royal and Holy City!
Thou *Branch* of the LORD, Beautiful and Glorious!
Thou *Greatest Branch* from the *Ancient Root*!
Thou Fruit-bearing *Branch* of the Divine Tree!

Thou Host of the Divine Table!
Thou Cup-Bearer of the Divine Knowledge!
Thou Diffuser of the Holy Fragrances!
Thou Interpreter of the Revealed Word!
Thou Liver of the Bahai Law!

Thou Establisher of the New Jerusalem descended from the Heaven of the Will
of God!
Thou Builder of the Temple of the LORD!
Thou Light of the City of GOD!
Thou Brilliant Moon reflecting the Sun's full Disc of Splendor!
Thou Enlightener of the Spirits of Men!

Thou Heart of the World, sending the Blood of Truth through the arteries of
Humanity!
Thou Physician of Souls, raising the dead to Life by the Elixir of the Word!
Thou Possessor of the Philosopher's Stone!
Thou Master of Transmutation!
Thou Kindler of Love and Life in the Heart of Humanity!

Thou Ambassador of Heaven and the Manifestation of Righteousness!
Thou King of Servitude and Defender of the Faith!
Thou Temple of the Divine Testimony!
Thou Witness and Aim of THE COVENANT!
Thou Prince of Peace and Ensign of United Humanity!

Thou Guide of mortals to Immortality!
 Thou Pathfinder of the Right Way, and Conductor of man from Earth to Heaven!
 Thou Lover of GOD and Man; Exemplar of the New Humanity!
 Thou Shepherd of the Sheep, and Shelter of the Birds of the Air!
 Thou Keeper of the Vineyard, and Trainer of the Children of GOD!

Thou Servant of the Highest, declared by Isaiah!
 Thou Right Arm of the Mighty, proclaimed by Israel!
 Thou Holy One in the Hand of GOD!
 Thou Lord of the Sabbath of Ages!
 Thou Unique One of the Millennial Age!

Thou Lion of the Tribe of Judah!
 Thou Lamb of the Sacrificial Love!
 Thou Baptizer of Evanescence!
 Thou Sum of Spiritual and Human Perfections!
 Thou MYSTERY OF GOD!

Reveal Thyself to those who can bear the Knowledge!

This grain of human dust, stirred by the Breath of the Spirit, longs for Thy Presence, for the Life-giving touch of Thy Glorious Love. These captives of Love yearn for Thy Nearness! These ignorant ones seek Thy instruction. These isolated ones hope for the Unity of Thy Meeting. These helpless ones trust in Thine Attraction to awaken the hearts of their friends and relatives.

O my Beloved! What can we say but to praise Thee; to thank GOD for Thee, His Greatest Gift to man; to implore Thee to pray for His Mercy upon these impotent ones, His Strength for these powerless ones, His Guidance for those erring ones, His Guard to protect us from ourselves!

Teach us to serve. Guide us in the paths of Knowledge and Wisdom.

Unite us in mutual purpose and aim, and grant us the favor of Thy personal Presence and Voice.

(SIGNED) THORNTON CHASE.

August 9, 1912,
 San Francisco, California.

THE ANNIVERSARY OF ABDUL-BAHA'S VISIT TO THE GRAVE OF THORNTON CHASE: OCTOBER NINETEENTH.

May be observed among the Bahais throughout America as "The day of Thornton Chase."

ABDUL-BAHA'S eulogy of Thornton Chase, published below, wherein is expressed the wish that the Bahais annually visit the grave of Mr. Chase, has created a sentiment among the friends that this event should be celebrated on the anniversary of the day Abdul-Baha visited the grave—October 19th, 1912.

It is not at all unlikely that the friends throughout America, will, in some befitting manner, observe "The day of Thornton Chase"—as we have termed it.

To this end, the STAR OF THE WEST has com-

piled this issue as a reminder to the friends of the near approach of the first anniversary of this event.

The Editors.

* * * * *

ABDUL-BAHA'S VISIT TO THE GRAVE OF THORNTON CHASE, OCTOBER 19, 1912.

[Extracts from article in No. 13 issue, Vol. III, STAR OF THE WEST.]

Upon the arrival of Abdul-Baha in San Francisco, October 4, 1912, when one of the Bahais gave the news of the departure of Thornton Chase—who had died a few days



At the grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California.
Mrs. Flora M. Clark, Miss Auforth, Mr. and Mrs. Frank Beckett.

before in Los Angeles—he said: *“This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles.”*

He told the friends to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause.

Abdul-Baha journeyed to Los Angeles especially to visit the grave of Mr. Chase, and it is hoped the friends in that vicinity will annually visit the grave on the day he visited it.

This memorable event occurred Saturday, October 19th, 1912. It was about 1 p. m., when Abdul-Baha together with about twenty-five Bahais of Los Angeles arrived at Inglewood cemetery. He walked silently ahead of the friends, who followed reverently. Many carried bouquets of flowers. After arriving at the grave, Abdul-Baha scattered his flowers, and then one after another of the friends gave him their bouquets, and he divided them, scattering the flowers over the grave.

Then standing at the head of the grave and raising his hands toward heaven, he uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee

and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy name among the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou art the Merciful, the Precious, the Omnipotent!

Then after the prayer Abdul-Baha spoke as follows:

"Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance. He summoned the people to

the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestation of BAHÁ'O'LLAH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

ABDUL-BAHA'S "WELCOME" TO CALIFORNIA.

Address delivered at the home of Mrs. Helen S. Goodall, Oakland, California, October 3, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun.

I AM going to say, "Welcome," to you, instead of your welcoming me. I am most happy to be here with you. I am exceedingly joyous, and I offered thanks to His Holiness BAHÁ'O'LLAH that the potency of His Word was instrumental in bringing about such a meeting.

In the world many people go from one country to another. Perchance they may go from here to the Orient; perchance some may come from the Orient here; but such journeys are for travel, or commercial purposes, or for some political reason, or the motive may be some scientific achievement, or they go on journeys in order to meet friends. All such meetings are accidental; they are concerned with the exigences of the world of nature.

But I have come from the Orient to the Occident—this vast distance have I crossed with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Whereas the meeting of others is generally accidental, our meeting is real, essential—for the hearts are connected and the souls are attracted and the spirits are exhilarated, and such a meeting is *real* in character, and great are the results therefrom. The results are everlasting.

Consider the by-gone times. There occurred a meeting like this one—that is to say, that

meeting emanated from the attractions of the conscience. It was due to the spiritual bond. It was due to the fraternity of heaven. Regard the results which have later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore, I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus, may its traces be everlasting, may its results be eternal, may it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is my hope, and you who have turned to the Kingdom of God, and you who are set aglow with the fire of the Love of God, must so earnestly endeavor that this meeting shall give forth eternal results.

And what will bring this about?

This will be brought about by your acting in accordance with the teachings of BAHÁ'O'LLAH. This is dependent upon your becoming resuscitated by the Divine Spirit. The Revelation of BAHÁ'O'LLAH is, in relation to the body of the world, as the spirit of man is to his body. In relation to the body of the world (humanity), Divinity is as the light within a lantern. In relation to the soil of the hearts, it

is the quickening shower. In relation to the spiritual growth of the trees, it is the vernal breeze; and in relation to the recovery of the diseased body politic, it is a quick acting remedy, because it is the cause of the oneness of the world of humanity. It is love among all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is universal peace among all the peoples. It is the universal peace which will bring together all nativities. And undoubtedly it is the spirit of the world. It is the light of the world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of agreement of religion with science and reason.

All the nations of the world today are subject to certain superstitions which animate them along the line of prejudice, hatred and rancor. These superstitions are the cause of warfare and battle. For blind imitations of religion are ever various and unreal; but the teachings of BAHÁ'O'LLAH are reality itself, and reality is the fundamental basis of all the divine religions. Hence these teachings are the very cause of uniting all humanity. They are the cause of love among the hearts of men, for they are reality.

The teachings of BAHÁ'O'LLAH are likewise concerned with good conduct, and good conduct is the greatest effulgence of the All-Glorious.

Unless ethics be improved, the world of humanity will be incapable of true advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, becoming a place of the effulgences of the Merciful, becoming a mirror reflecting the bestowals of God. Thereby the world of humanity will become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, real progress and advancement will not be possible.

His Holiness BAHÁ'O'LLAH, addressing all mankind, says: "*Ye are all the leaves of one tree and the fruits of one branch.*" This signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Therefore, all the inhabitants of the earth have grown through their attachment to this tree and all are reared and nurtured through the shower of divine mercy. It is self-evident that

this teaching is the very spirit of this age. It is life-giving, because through love it animates the people, and it casts alienation utterly aside. It brings all into friendship and unity.

Among the teachings of BAHÁ'O'LLAH is one requiring man, under all conditions and circumstances, to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher. *Not that he should consider one as being an enemy and then put up with him, or to simply endure him, or to consider one as inimical and be forbearing toward him. This is declared to be hypocrisy. This love is not real.* Nay, rather, you must see your enemies as friends, ill-wishers as well-wishers and treat them accordingly. That is to say, your love and kindness must be *real*. Your well-wishing must be reality, not merely forbearance, for forbearance, if not of the heart, is hypocrisy. The people of Reality* will not accept it.

Among the teachings of BAHÁ'O'LLAH is one on sacrifice. Man must arrive at the point of sacrifice; and the station of sacrifice is that of complete severance—that is, his possessions, his comforts, even his *life* must be sacrificed for humanity. Until man arrives at such a station, he is deprived of the effulgences of God and from the bestowals of the Merciful, and from the breaths of the Holy Spirit, which, in this radiant century, have become apparent and resplendent.

And among the teachings of BAHÁ'O'LLAH is one relative to the fact that God has created man to yield some fruit from his being, or existence, an eternal fruit, an everlasting result. If the world of humanity be confined to the short space of material life here, if man should devote his energies to temporary results—for the life of this world is short, the blessings of this world are temporary, the virtues of the world of nature are temporary, the happiness of the world of nature is temporary—*this* cannot be called fruitage, because it is temporary and hence useless. Nay, rather, man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the *love for God*, that is the *knowledge of God*, that is *service to the world of humanity*, that is *kindness to all mankind*, and that is endeavoring and striving for the *material and spiritual—or ideal—development of the world of man*. This is the

*Meaning, the people of God.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

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Chicago (September 27, 1913) Masheyat

No. 11

TABLET FROM ABDUL-BAHA CONCERNING "BACKBITING."

In this issue of the STAR OF THE WEST is given Abdul-Baha's definition of "hypocrisy"—see page 191.

Below we print a Tablet, recently revealed by him concerning "backbiting."

* * * * *

Tablet to Doctor M. G. Skinner, Washington, D. C.

HE IS GOD!

O thou my doctor!

Thy letter was received. Thou hast written regarding thy aims. How blessed are these aims, especially the prevention of backbiting! I hope that you may become confirmed therein, because the worst human quality and the most great sin is backbiting; more especially when it emanates from the tongues of the believers of God. If some means were devised so that the doors of backbiting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness BAHÁ'U'LLAH would be spread, the hearts illuminated, the spirits glorified and the human world would attain to everlasting felicity.

I hope that the believers of God will shun completely backbiting, each one praising the other cordially and believe that backbiting is the cause of Divine wrath, to such an extent that if a person backbites to the extent of one word, he may become dishonored among all

the people, because the most hateful characteristic of man is fault-finding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook their shortcomings and faults and speak only of their virtues and not their defects.

It is related that His Holiness Christ—May my life be a sacrifice to Him!—one day, accompanied by His apostles, passed by the corpse of a dead animal. One of them said: "How putrid has this animal become!" The other exclaimed: "How it is deformed!" A third cried out: "What a stench! How cadaverous looking!" But His Holiness Christ said: "Look at its teeth! How white they are!" Consider, that He did not look at all at the defects of that animal; nay, rather, He searched well until He found the beautiful white teeth. He observed only the whiteness of the teeth and overlooked entirely the deformity of the body, the dissolution of its organs and the bad odor.

This is the attribute of the children of the Kingdom. This is the conduct and the manner of the real Bahais. I hope that all the believers will attain to this lofty station.

Upon thee and upon them be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 12, 1913, Ramleh, Egypt.

THE MASHRAK-EL-AZKAR IN AMERICA: SUGGESTIONS.

IN the glorious ode "To The Center of the Covenant," published in this issue of the STAR OF THE WEST, is declared that one of the mighty deeds of Abdul-Baha is that of "Builder of the Temple of the LORD."

He has already accomplished its erection in the East—we refer to the Mashrak-el-Azkar in Ishkabad, Russia—and it is evident "to those who can bear the knowledge" that he will accomplish its erection in the West—upon the spot shown in the illustration, situated at Chicago, U. S. A.

Abdul-Baha has expressed the wish that the

Abdul-Baha declares: "*These Great Days are swiftly passing; and once gone they can never be recalled.*"

THE EDITORS.

* * * * *

LETTER FROM MONTREAL.

36 St. Mark Street, Montreal, Canada.

Sept. 13th, 1913.

To the STAR OF THE WEST.

Dear friends in El-Baha:—Our delegate to the Convention held at New York has given his report to the Montreal friends. After discussing that part of it relating to raising money for building the Mashrak-el-Azkar, the Assem-



Photograph of tent erected on the site of the Mashrak-el-Azkar at Chicago, May 2, 1909, in which was celebrated the Feast of Rizwan. This celebration was held in response to the wish of Abdul-Baha. An ✱ denotes Mr. Thornton Chase, who conducted the services. It was the climax of his years of service to the Cause in Chicago. In his address he referred to the tent as the first step in the evolution of the Temple of Worship in the plan of God for His chosen people—the Tabernacle of the Israelites in the wilderness.

building shall not be undertaken until the land is paid for. If the suggestions in the following letter from Montreal, Canada, should be carried out the remaining indebtedness—\$6,000.00—would be cleared in five weeks.

It is privilege and a unique opportunity to contribute toward the purchase of the land on which is to stand the first Mashrak-el-Azkar in the western hemisphere, and we trust that every reader of the STAR OF THE WEST who has not contributed will do so while there is yet opportunity.

The minimum of that opportunity can be as great as the "widow's mite"; and the maximum—only \$6,000.00.

bly agreed to hold itself responsible for a minimum contribution of one dollar (\$1.00) per month from each of its members, at the same time leaving every member free to give such an amount as he or she may be able to afford.

It is expressly understood that any member unable to contribute \$1.00 a month shall give any sum however small, and that the larger contributions of other members will cover (or exceed) the monthly average of the assembly as a whole.

The Treasurer of the assembly receives the contributions confidentially and forwards the total amount collected to Mrs. Corinne True on the nineteenth of every month.

Should this meet with the approval of other assemblies, and should they wish to co-operate

in carrying out such a plan, the result would be that not less than sixty thousand (\$60,000) a year would flow into the Treasury of the Mashrak-el-Azkar.

A copy of this letter is being sent to all of the Assemblies, and to the STAR OF THE WEST.

We shall be happy to hear from you in this

connection, and to what you decide. All the Montreal friends unite in sending Bahai love and greetings, and I am

Faithfully your brother in the Cause,

G. THOMPSON,

Montreal Treasurer and Secretary for the Mashrak-el-Azkar.

THE GREATEST NAME.

BY THORNTON CHASE.

“**E**L-ABHA” is the Greatest Name of God revealed to us in this age. God, the Infinite, who is above ascent or descent, beyond perception, knowledge or comprehension, is nameless as far as man is concerned. A name of anything expresses the qualities or manifestations of that thing. The essence of nothing whatever is known. The essence of everything is nameless. Therefore, the Greatest Name of God is the Name of His highest manifested attributes. The highest appearance of Himself which can be perceived by any creature anywhere in existence—that Name is “EL-ABHA.” Its meaning is Splendor or The Most Shining Glory. It is The Most Holy Outpouring, The Radiant Energy from the Unseen, Unknown Infinite Entity. Anything to appear must have some one to see it. No creature of existence can ever see the Infinite and, therefore, it is impossible for the Infinite to have a name; but the Highest Quality or Manifestation of that Infinite, which can be perceived by any creature in existence, *can* have a name and that name is “ABHA.” It is Light.

“BAHA” is the same name on a different

plane. “BAHA” is the name of the Manifestation in humanity to human kind. “ABHA” is the name of that Manifestation in His Heavens or Spiritual Spheres.

“EL-ABHA” is the highest, superlative Manifestation that can be perceived only by the highest possible existences.

God, the Infinite, is the Pre-Existent, which does not mean as to time, but as the Cause of causes. He is not a part of existence. He, Himself, is outside of all existences, but manifests Himself through all existence as the light from a flame manifests itself throughout a crystalline room.

He, unknown in Himself, manifests His Glory through His chosen and prepared Representative in existence. That Representative among mankind is *BAHA’O’LLAH*, the Glory of God, the WORD Incarnate, the visible humanized Word. Above it is the Glory of God, the Word Invisible, Light Itself.

“*Allaho Abha*” is the Greeting of the Greatest Name. It is the Greeting of the Supreme Kingdom. “*Ya Baha el-Abha*” is an exclamation. It means: O Thou the Glory of the Most Glorious!

ABDUL-BAHA’S “WELCOME” TO CALIFORNIA.

[Continued from page 191]

everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I state them briefly, and from these brief statements, which are fundamental, you must learn the full teachings.

Praise be to God! We have assembled here,

and the cause of our gathering here is the love of God. Praise be to God! The hearts are kind toward each other and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be attracted, and that all will act in accordance with the teachings of *BAHA’O’LLAH*.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on “Capacity and Attainment,” delivered before the New Thought conference held in New York, 1912; (2) Tablet pertaining to “Universal Peace” sent to Fifth International Congress in Scotland; (3) a word from Abdul-Baha regard-

ing “Untrustworthiness and Unfaithfulness”; (4) Talk by Abdul-Baha on “Oneness of the Contingent Beings,” given at the home of Mrs. A. Parsons, Dublin, N. H.; (5) Tablet on the sin of “Backbiting” to Dr. Skinner, of Washington, D. C.; (6) poem by Badi-ol-Memalik, of Lohizan, Persia; (7) news from Ramleh.

لیک آن نور حقیقت مبدع فیض مدام
هست باماهم جلیس یار در هیچ و شام
گشت اسرار الهی جلوه کرد ز کوه طور
شد جهان پر نور از این قرن سلطان ظهور
ای مغنی نغمه جان نور را آغاز کن
چنگ و ناقوس محبت را از نو ساز کن
زنده گردد روح از نو شد زشت آن نگار
خمر توحید بقا زان ساغر مینا عذار
از فروغ طلعتش مغرب زمین
گشت همچون خلد فردوس برین
صلح اکبر را بیان فرمود با انقاس قمار

بزر و وحدت را فشانند از قلوب خاصه
ستر توحید الهی سیر و حایت این
صلح اکبر وحدت آفاق انشا است این
ای عجبان بهی ای اهل ابریک و فزیک
خوش بیان سازید یاد و سرود و ساز و نیک
از طلوع حضرتش از خضر مقدس شد چنگل
در ظهور جلوه اش مبهوت شد کل و سل
ای بهائی سحر و کانی تو گوش
در فرو نید از تنطق تو خوش

اخبار از مکه

بهترین خبر همان سلامتی و صحت کلامه و جود طلعت شایق است
فی الحقیقه صحت مبارک تا بحال باین خوبی دیده نشده بود
در عید ماه رمضان یار و اغیار از عرب و عجم تشریف حضور
پیدا نمودند و بیانات مفصله از لسان مقدس بجهت سقایه
قلوب باین نیک نازل . قریب دوازده هزار تلامذه کلیه
بیروت وارد پس از چند روز میروند مدسه دیگری آیند
نجم باختر به به رفقا تعینت مینماید و التماس دعا دارد

تتعن است دیگری گفت چه گونه صورت قیج یافته است
دیگری گفت چه قدر که است حضرت مسیح فرمودند
ملاحظه بدندانهای او نمائید چه قدر سفید است !
ملاحظه کنید که هیچ عیب آن حیوان را حضرت مسیح
ندید بلکه تفتیش فرمود تا ملاحظه کرد که دندان
سفید است همان سفیدی دندان را دید دیگران
پرسیده گی و تعن و قیج منظر او چشم پوشید این است
صفت آناء ملکوت این است روش و سلوک بهائیان حقیق
امید و ایم که احباب آن موفق گردند و علیک و علیهم بقاء الله الابی
ع ع

قصیده لایعنا

از نظم حضرت فاضل آقای بدیع الممالک در لایعنا ۱۹ شوال ۱۳۳۱
سایا بر خیز وی ده زان می مآء بقاء
تا نبوشم بی بعشق حضرت عبد البهاء
آقا طلعتش آفاق را بر نور کرد
تیر شرکان عیونش ناقصین را کور کرد
غصن اعظم طلعتش قیلاذ انکار کرد
مرکز عهد الهی حضرت مولی الوری
لندن و پاریس امریک و فزیک
شدن عین مقدسش شویخ و قشنگ
چون قلوب اهل معنی پاک از نایاب شد
پرتو شمس جالش مشرق از افلاک شد
ان سماء مکرمت سیرا گشت خراس
پس بفرمود ای عجبان ای گروه خوشناس
این تعلیمیه آلاء الله و امر کرد کار
کونیاشی قابل این فیض و رحمت میار
گر بظاهر مرکز حضرت عبد البهاء
هجرت از امریک کرد و رفت حماد رضی الله عنه

تجربیات

| | |
|---|---|
| <p>فکر کنید و هر قدر بیشتر بدان تحقق نمائید فکرتان وسیع تر می شود و مطلع بر اسرار کائنات میگردید لهذا در حق شما دعا میکنم که خدا ابواب غایتش را بر وجه شما باز کند و این ابرهای او هام زائل گردد شمس حقیقت تابند اسرار ملکوت الهی ظاهر شود و پرتو فیضات الهی طوع نماید و این تاریکی عالم طبیعت محو گردد و آنچه را که انبیاء بیشت دادند در این قرن ظاهر و آشکار شود</p> | <p>کائنات است اگرچہ الان نیست یک روزی حاصل خواهد نمود پس در جمیع کائنات اسرار جمیع کائنات هست به بینید چه و حد وجود است دیگر و حد ظلمت این نه و این را نه و اهل الهی است که بیانه کائنات چنین ارتباط و چنین اتحاد و چنین وهبتی برقرار نموده هیچ شئی را محروم نکرده است هر چیزی را از هر وهبتی نصیب داده است این است که از برای این کائنات ابدانعدای نیست نهایتش انتقال است انتقال از مرتبه بر مرتبه مثلاً این انسان فوت میشود اجزاء او معدوم نمیکردد ان اجزاء فردیه انتقال برتبه دیگر میکند پس از برای وجود انعدای نیست وجود حق است هر شئی حق و زنده است موجودات نهایتش این است انتقال از مقامی بمقام دیگر دارد و تا آنکه کائنات در جمیع مراتب سیر نکند کمال حاصل نمی شود کمال از سیر در جمیع مراتب حاصل می شود و حال آنکه این سلسله واضح و مشهود است عجب است که بعضی نفوس گمان می کنند که روح انسان معدوم می شود با وجود آنکه جسد انسان که اجزاء ترکیبی است باقی است چگونه می شود که روح مجرد انسان معدوم گردد ؟ مقصد از این بیان توضیح و اعلام وحدت عالم وجود است که جمیع کائنات عبارت از جمیع کائنات است هر ذرات جمیع ذرات را دارد در صورتیکه جسم این قسم است عرض عوارض است یعنی یک روز ترکیب می شود یک روز تحلیل می گردد با وجود این برقرار است دیگر روح انسان که مقدس از ترکیب و تحلیل است چگونه است بر حال واحد است و تغییر و تبدیلی در آن نیست و روح مجرد است ترکیب ندارد و چون ترکیب ندارد تحلیل ندارد ملاحظه نمائید که مراد الهی بجهت وجه است ما بشکرانه این مواهب الهی باید اقله در عالم انسانی نهایت الفت و محبت را با هم داشته باشیم و با یکدیگر ارتباط داشته باشیم و هم چنین بدانیم که قطرات یک دریا ایم و اشعه یک آفتاب با آن یک ایم و یا حین یک گلستان اثمار یک شجریم و بندگان یک خدا باید بجهت این مواهب شکر کنید و در این سلسله خیلی</p> |
| <p style="text-align: center;">غیبت</p> <p>لوح مبارک در مسئله " غیبت "</p> <p>و اشکستن ذکر آسکینز علیه بجا آید الله الا بهی هو الله</p> <p>ای دگر من نامه تو رسید نوایای خویش را مرقوم نموده بودی چه قدر این نوایا مبارک است علی الخصوص عدم غیبت امید چنان است که بان مرفق شوی زیرا بدترین خلق انسانی و کما عظیم غیبت نفوس است علی الخصوص صدور از اعتقاد الهی اگر نوعی میشود که ابواب غیبت سدود میشود و هر یکی از اجبای الهی ستایش دیگران را میبرد از وقت تعالیم حضرت بهاء الله نشر می یافت قلوب بزرگوار گشت روحها بتای می شد عالم انسانی سعادت ابدی می یافت امید چنان است که اجبای الهی بکلی از غیبت بیزار شوند و هر یک ستایش یکدیگر نمایند و غیبت را سبب نعمت الهی بدانند تا بدیده رسید که هر نفسی اگر کله ی غیبت نماید در بین جمیع اجبار سوا شود زیرا بغرض ترین اخلاق عیب جوئی است باید ترقی مدافع نفوس نمود نه تبسیر عیب غاس بقدر امکان باید از عیب چشم پوشید و از کمال نفوس بخت کنید نه از نقائص آنها</p> <p>گویند حضرت سیم روحی له الفداء روزی با حویر بر حیران مرده گذشتند یکی گفت این حیران چه قصه</p> | <p>انتقال است انتقال از مرتبه بر مرتبه مثلاً این انسان فوت میشود اجزاء او معدوم نمیکردد ان اجزاء فردیه انتقال برتبه دیگر میکند پس از برای وجود انعدای نیست وجود حق است هر شئی حق و زنده است موجودات نهایتش این است انتقال از مقامی بمقام دیگر دارد و تا آنکه کائنات در جمیع مراتب سیر نکند کمال حاصل نمی شود کمال از سیر در جمیع مراتب حاصل می شود و حال آنکه این سلسله واضح و مشهود است عجب است که بعضی نفوس گمان می کنند که روح انسان معدوم می شود با وجود آنکه جسد انسان که اجزاء ترکیبی است باقی است چگونه می شود که روح مجرد انسان معدوم گردد ؟ مقصد از این بیان توضیح و اعلام وحدت عالم وجود است که جمیع کائنات عبارت از جمیع کائنات است هر ذرات جمیع ذرات را دارد در صورتیکه جسم این قسم است عرض عوارض است یعنی یک روز ترکیب می شود یک روز تحلیل می گردد با وجود این برقرار است دیگر روح انسان که مقدس از ترکیب و تحلیل است چگونه است بر حال واحد است و تغییر و تبدیلی در آن نیست و روح مجرد است ترکیب ندارد و چون ترکیب ندارد تحلیل ندارد ملاحظه نمائید که مراد الهی بجهت وجه است ما بشکرانه این مواهب الهی باید اقله در عالم انسانی نهایت الفت و محبت را با هم داشته باشیم و با یکدیگر ارتباط داشته باشیم و هم چنین بدانیم که قطرات یک دریا ایم و اشعه یک آفتاب با آن یک ایم و یا حین یک گلستان اثمار یک شجریم و بندگان یک خدا باید بجهت این مواهب شکر کنید و در این سلسله خیلی</p> |

وحدت عالم امکان

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تعلیم نمود و آنچه یکی است حال آن از وحدت عالم وجود ذکر کند

این معلوم است که جمیع کائنات مرکب از اجزای فردیه است و این اجزای فردیه چون جمع شود یک کائناتی وجود یابد مثلاً اجزای فردیه جمع شده و از آن انشا خلق گردیده اما این اجزای فردیه بحالت واحد نمی ماند این اجزای انسان متلاشی می شود بعد اجزای کائنات دیگری شود مثلاً اجزای این گل متلاشی می شود بلکه بعد یک جز حیوانی می شود بلکه جز یک انسانی می شود بلکه جز یک درختی می شود بلکه جز یک چری می شود لهذا متصل این اجزای فردیه از کائناتی دیگر می یابد این جز فرد یک روزی جماد است یک روز انتقال به عالم نبات میکند و کالات باقی پیدا می نماید یک روز از این جز فرد انتقال به عالم حیوان می کند یک روز انتقال به عالم انسان می نماید یک روز انتقال به کائنات دیگر میکند لهذا هر جز از اجزای فردیه کائنات در صورتاتناهی انتقال میکند یک روز در دریا است یک روز در هوا است یک روز در هوا است یک روز باران است یک روز از باران یک روز کمال است یک روز انسان است یک روز حیوان است یعنی در جمیع کائنات انتقال و سیر دارد و در کائناتی کالی دارد مثلاً در عالم انسانی کال انسانی دارد در عالم حیوانی کمال حیوانی دارد و در عالم نباتی کال نباتی مقصد آنکه هر جزئی از اجزای در صورتاتناهی انتقال و سیر دارد و در صورت کالی دارد پس جمیع کائنات یکی است وحدت صرف است یعنی کل شیئی فیه معنی کل شیئی نهایتش هر جزئی از اجزای کائنات و جمیع این مراتب سیر و حرکت دارد این است که حکمای الهی گفته اند در هر چیزی کمال هر چیزی هست جمیع شیئی محروم نیست مثلاً الان در جزئی از اجزای این جماد فی الحقیقه کال انشا موجود است زیرا این جز البتّه به عالم انسانی انتقال نماید مثلاً به عالم نبات انتقال می کند آن نبات را انسان می خورد انتقال به عالم انسانی میکند کالات انسان را می یابد و لابد در این انتقال تحقق یابد و میتوان گفت که این ذره جماد جامع جمیع

خطابه مبارک حضرت علی الهیاء در موضوع "وحدت عالم امکان" در شهر مؤخره ۲ شهر اسفند ۱۹۱۲ در منزل اتمه النجف بر مسجری است علیها بجا و الله الاهی که در جلوی جمعی از بزرگان و پویشندان امریک که در آن نقطه دلگشایی تابستان آمده اند

خوش آمدید خیلی خوش آمدید از این احساس است که در عالم انشا پیدا شده است باید خدا را شکر کرد زیرا در قرن اولی ملل از هم دیگر فراری بودند و با نیا و اوطان از نیا و اوطان دیگر مشغول و بیزار زیرا تعصبات جاهلیه زیاد بود الحمد لله در این قرن ثانی این پرده ها دریده شد و این ابرها از افق حقیقت زایل گشت ملل تنوعه بایکدیگر الفت می کنند اهالی شرق و غرب با هم دیگر می آید و در نهایت محبت صحبت می نمایند مثل این جمعیت ما که جمع شرق و غرب است و با همال همی چیز وقوع نیافته در تراجیح ملاحظه کنید آیا اهالی شرق و غرب با هم می آید و باین محبت با هم دیگر معاشرت کردند این از معجزات این قرن است زیرا در این قرن وحدت عالم انشا اعلان شده و چون از جمله اسرار تعالیم حضرت بهاء الله وحدت عالم انسانی است میزاهم که برای شما از وحدت عالم امکان صحبت نمایم که جمیع کائنات یکی است و باین واسطه دایره وحدت را توسعه دهیم وحدت عالم انسانی واضح است و بآنکه در تقی می بینیم که جمیع بشر یکی است این اختلافات لسانی این اختلافات جنسی این اختلافات وطنی این اختلافات سیاسی این اختلافات مذهبی اینها همه اوهم است در ایجاد الهی ابد اختلافی نیست جمیع بشر یکی است این است که حضرت بهاء الله خطاب به عالم انشا نموده میفرماید همه برگ و شکوفه و ثمر یک درختند از درخت دیگری نیستید لهذا باید بایکدیگر در نهایت الفت و اتحاد باشید ولی اگر چنانچه ناقصی باشد باید کوشید تا کامل شود و اگر چنانچه زنی باشد باید معالجه کرد و اگر چنانچه نادانی باشد باید

ظاهر شد در میان جمیع مذاهب لغت انداخت و کفر و فساد را
 اقبال بخشید نزاع و جدال را از شدت و الفت و محبت حاصل کرد عالم
 ظلمانی نوری شد بهار جدیدی ظاهر گشت مزاج قلوب بر سر سبز
 و خرم گردید گلهای رنگارنگ جلوه بخش از نظر گشت اشجار بر
 شکوفه شد و اما طیبیه ببار آورد حال من امیدوارم که محسن
 اخلاق و قلم و حسن نیت شما بلکه در میان شرق و غرب الفت
 و اتحادی حاصل شود و اتحاد نامه بمان آید فیضات الهی حاصل
 کند زیرا عالم آفرینش بمنزله یک شجر است و هر نفسی مثابه برگ و
 شکوفه فی الطاف الهی بی پایان است فیضات نامتناهی کل الطاهر
 نموده ما باید ملاحظه آن فیضات کنیم چنانچه فیضات او
 شامل جمیع است ما نیز باید بیکدیگر نهایت تعلق داشته
 باشیم تا هر جزئی عبارت از کل باشد ملاحظه نمائید که از
 یک دانه شجر ظاهر میشود و از هر شجر ثمری هر چند دانه
 جز شجر است اما عبارت از تمام شجر است امیدوارم ماها نیز
 هر یک عبارت از کل شویم و متحد با جمیع گردیم اینست وحدت عالم
 انسانی اینست وحدت بندانی اینست موهبت الهی اینست سعادت
 ابدی .

صلح عمومی

بواسطه مستر دنایپ منشی اسکاتلند اعضا کنگره پنجم بین المللی
 مدرسه که مقصودشان اتحاد و آوایان و فلسفه و علم و صنایع است و در دو
 هفته آخر ماه جولائی در محل سیداتی پیلیتز جلسهای آن منعقد میشود
 و نمایندگان از جمیع ممالک اروپا و کانادا و آمریکا و استرالیا حاضرند

هوالله

دوست عزیز و اجل احترامها نامه شما رسید دلیل بر آن
 بود که مجلس بین المللی تابستانه در اسکاتلند ترتیب خواهد گشت و مرا
 دعوت بحضور نموده بودید بسیار خوشنود گردیدم ولی افسوس که
 عازم شرق و حضور نتوانم ولی اگر هیچکس بمن در آن محل نورانی
 حاضر نشود لهذا جان و دلم ابد غافل نگردد همیشه دعا خواهد

دارم و دعا می نمایم که آن کنگره محترم موفق بخیرات عظم در این عصر نورانی
 گردد هر قدر مسئله عظیمی هر چند مسائل پیشمار که مسئله ان
 مسائل اهمیت کبری یابد در قرنهاهی اتم مسائل مسئله حیرت انگیز
 بود و این مقصد است دریافت و کتب در این قرن نورانی عظم موهبت
 عالم انسانی صلح عمومی است باید قدری باید تا عالم آفرینش آسایش جدید
 و شرق و غرب قطعات خسته عالم دست در آغوش گردند و جمیع
 در سایه خیمه وحدت عالم انسانی باشند تا صلح عمومی بر تاق
 موج زند و تا این مسئله شمع انجمن عالم نگردد سعادت بدیه حصول
 ننزید و بیگانگی به بیگانگی تبدیل نگردد این مسئله باید مانند
 روح در عروق و اعصاب هر یک عالم سریان و جریان یابد امیدوارم
 که آن انجمن طلائع این لشکر آسمانی گردد و آفاق را استخراج نماید و
 بنصهر قاطعه بهاء الله و اوامر مبروره او و جمیع مسائل بین المللی
 که منبج از نیست وحدت عالم انسانی است علی الخصوص صلح عمومی
 جاقشاند و در خدمت خضر و بهیا تا اعمال البته بیست هزار
 نفر در ترویج این تعالیم بهاء الله بمیدان گذاشتند و جلا
 و مال فدا کردند هر کاری بجایان پیش میروند نه بمبادله
 افکار عمومی امیدوارم که کل تمام قوت خدمت این امر عظیم
 نمایم و سبب آسایش عالم انسانی گردیم ملاحظه نمائید که امروز
 اعظم قزای عالم صرف تهیات حربه میگردد با وجود این
 فلاح و نجاح چگونه رخ بنماید باید عیان کوشید که این قزای
 عظیمه در سعادت و راحت عمومی عالم انسانی صرف نشود
 و سبب حیات گردد نه بنیان انسان بر اندازد الفت
 به قلوب بختند نه به سبب اوها و ما بعضی وعداوت
 ایجاد کند این است آسندی خیر خواهان عالم انسانی
 امیدوارم که بان موفق و مؤید گردیم و احترامات فائعه مرا
 باعضای آن انجمن محترم برسانید علی البهائم علیکم

عدم ایمانت و دیانت

در یکی از الواح اخیر حضرت عبد البهاء و میفرماید :-
 عدم دیانت و ایمانت تیر پر زهریست که بجزرگاه دل و جان
 عبد البهاء میخورد

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سالی دوازده و ن
ماه شیت ۷

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانهگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبیل و اداره است قبول و نشر خواهد گردید

استعداد و قابلیت

نطق مبارک حضرت عبد الجبار در رساله "استعداد و قابلیت" در کارنگی پال در جلوی کنفرانس اوکار جدید جمعیت بیشتر از ۱۵۰۰ نفر در شهر نیویورک امریکا عم ۱ آوریل ۱۹۱۳

کند البته باید قلوب را صیقل داد تا استعداد جلوه حاصل نماید باید بگوئیم که استعداد حاصل شود تا فیض الهی در نهایت جلوه ظهور نماید و این استعداد وقتی حاصل شود که قلوب در نهایت صفا و نفوس در کمال تقاد و بیگانگی مشاهده شود انوقت تجلی شمس حقیقت نهایت جلوه و تأثیر نماید و آثار الوار شمس در کل دیده شود لهذا نباید نفسی را محروم دید نفسی را نباید حقیر شمرد نهایت این است که باید تربیت شوند و صفایا باند تا نور الهی در نهایت قوت ظاهر شود و وحدت عالم انشا ظهور نماید پس هر چه بحث بیشتر شمس حقیقت جلوه اش زیاده تر زیر العظم فیض الهی بحث است این است که تا بحث حاصل نشود هیچ فیضی حاصل نیابد جمیع اینای الهی کوشیدند که بین نوع انسان بحث ظاهر شود حضرت مسیح جمیع بدایا تحمل فرمود و حضرت بهاء الله کند و تغییر و پنجاه سال نفی و زندان قبول فرمود تا قلوب بعد از بحث الله گردد پس ما باید بجان و دل بکشیم تا بحث در بین کل ظاهر شود جمیع قلوب شرق و غرب مرتبط گردد جمیع نفوس بحث یکدیگر شوند زیرا جمیع از تحت پرده کار بهره و زند شمس حقیقت یکی است و آن مرکز انوار است هر چه ترجمه بیشتر شود فیض الهی زیاد تر گردد

شصت سال پیش در غایتی که در شرق اختلاف بسیار بود و ملل احزاب بدایا هم ایلام داشتند مذاکرات غلطه دشمن یکدیگر بودند همیشه با یکدیگر در جنگ و جدال بودند حضرت بهاء الله

من از مالک بعیده آمدم تا این مجامع را ببینم از مشاهده این مجامع بسیار سر به سر بجهت اینکه در هر محلی جمعی بینیم که با هم در نهایت محبت و الفتند انجمله این جمیع محترم است که الحمد لله نفوس در نهایت مهر بانی و وداد در فکر تر قیند هم چنانکه این جمیع در کمال الفت و وفاقند امیدوارم جمیع عالم با هم الفت بایند افکار اتحاد و اتفاق دلیل بر فیض الهی است زیرا انوار وحدت فیاض در جمیع اشیا ظاهر است و بر کل می تابد و فیوضات محیط بر کل است عالم خلق بمثابة اخر است و فیوضات تحت الهیه مانند شمس بر کل تجلی نموده نهایت این است که بحالی و مرا یا مختلف است استعدادات متفاوت است اما فیض نور واحد است و تجلی تجلی واحد جمیع کائنات مستفیض از شمس واحد است کائناتی ان کائنات نیست که مستفیض نباشد شمس یک است اما استعداد کائنات مختلف است کائناتی مثل سنگ سیاه است پرتوی نگیرد کائناتی مثل آینه است و آفتاب در نهایت ظهور در او جلوه

نجمه

۱۳۲۹ ۲

از شیکارو امیریکا

شماره یازدهم - ماه شوال

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۲. لوح مبارک برای امضاء کنگرہ پنج بین المللی برلسطہ مستردنای منشی در اسکاتلند
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۷. مختصر از اخبار ساخت اقدس از سولہ مصر واعتدال صحت مبارک

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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STAR OF THE WEST

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ABDUL-BAHA, "THE CENTER OF THE COVENANT," IN CALIFORNIA.

ABDUL-BAHA talking to four students from India attending the University of California at Berkeley—Mirza Mahmood interpreting. From right to left — Dr. Ameen U. Fareed; Mirza Ali Akbar; Mirza Mahmood; Mirza Ahmad Sohrab; ABDUL-BAHA; students. Photograph taken at Oakland, California, October 12, 1912.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 12

ABDUL-BAHA AT THE NINETEEN-DAY FEAST*

Held October 16, 1912, at the home of Mrs. Helen S. Goodall, Oakland, California.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun.

PRAISE be to God! you are the guests of Mrs. Goodall. With the utmost love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of BAHÁ'Q'LLAH is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of ABHA.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: *"Blessed are ye! Blessed are ye! Blessed are ye who are the servants of BAHÁ'O'LLAH! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!"*

Consider what a great bounty has been bestowed upon you, what a favor has been revealed unto you, that Abdul-Baha is now walking about amongst you commemorating BAHÁ'O'LLAH! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues. The physical, or material susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love. But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through di-

vine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God! you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of ABHA which has invited you to this feast. These are spiritual susceptibilities, and these are emanations of the conscience. Because of these susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's Supper." Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord's Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God! the material food is prepared for you. The heavenly manna also is present for you, and that consists of the love of God and the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all, and the light everlasting is all-surrounding.

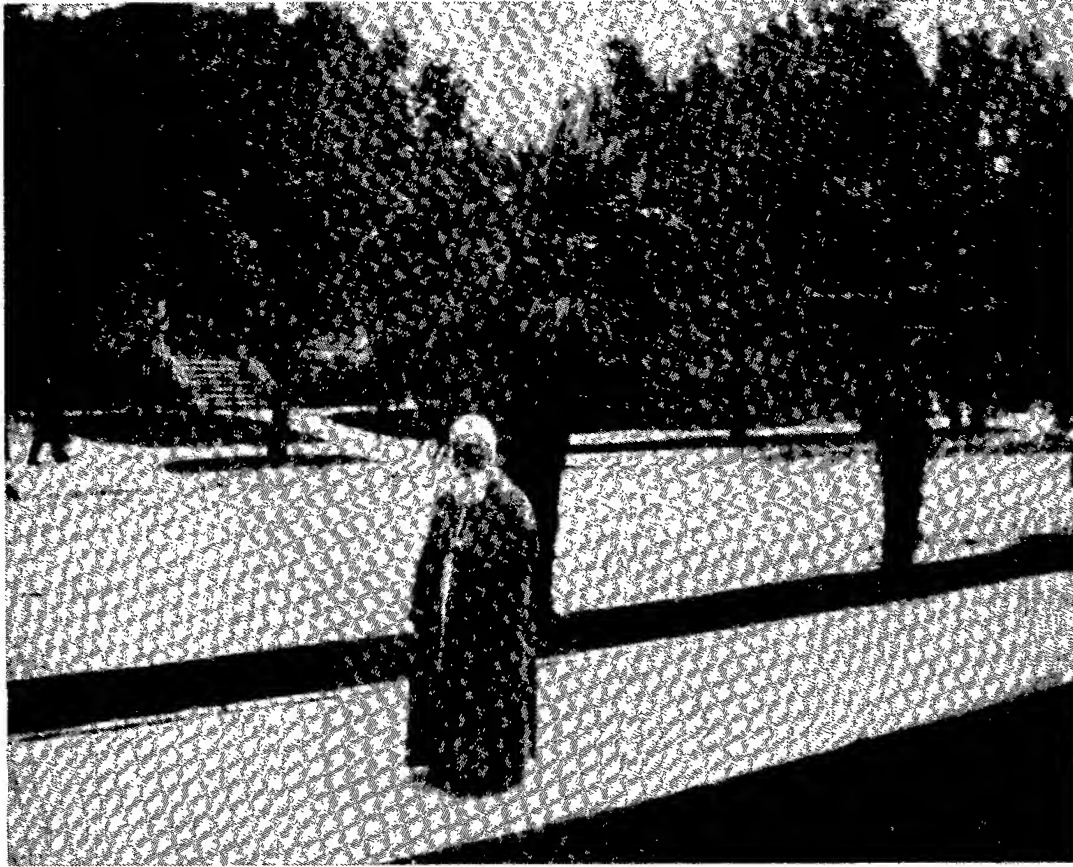
This table, likewise, is heavenly in character.

*At this feast there were present about one hundred and twenty-five friends from the Bay cities, Portland, Seattle and Spokane. When all were seated at the tables, Abdul-Baha, radiant with joy, passed through the spacious rooms fragrant with flowers, speaking as he walked about.

This food is manna from heaven. I hope earnestly that the results of the Lord's Supper—that supper which was in the utmost of love and fellowship and severance from all else save God—may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of ABHA. Then will you be instrumental in reconciling

In a word, His Holiness BAHÁ'O'LLAH shone forth from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these ordeals did He endure in order that perfect fellowship and love should blend the hearts together,

Praise be to God! the labors of BAHÁ'O'LLAH



Abdul-Baha walking in front of the home of Mrs. Goodall, October 12, 1912

all the religions and all the races, and in creating a bond that will unite all the nations of the world. Thus, in the center of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be no doubt as to this supper being, the Lord's supper, for it is productive of love and fellowship, and will become the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace, and of the solidarity of man, is undoubtedly the Lord's supper.

have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad-tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire.

In the utmost of joy partake of this feast.

Benediction

[After the feast, Abdul-Baha stood on the

THE VISIT OF ABDUL-BAHA TO MR. CHARLES TINSLEY

San Francisco, California, October 10, 1912.

[Mr. Tinsley (colored) was recovering from an accident]

ABDUL-BAHA:—How are you? I am very glad to see you.

Mr. Tinsley:—I am well excepting this broken leg which has kept me in bed a long time. I am impatient to be up and out to work for the Cause.

ABDUL-BAHA:—You must not be sad. This affliction will make you spiritually stronger. Do not be sad. Cheer up! Praise be to God, you are dear to me. I will tell you a story:—

A certain ruler wished to appoint one of his subjects to a high office; so, in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this, for he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this he was hanged on the gallows until

he was nearly dead. After he recovered he asked the ruler, "If you love me, why did you do these things?" The ruler replied: "I wish to make you prime minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so I wish you to become perfect."

[To Mr. Tinsley] Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

"THIS IS ONE OF THE MEANINGS OF SACRIFICE"

Talk by Abdul-Baha to one of the friends, October 22, 1912.

GOD will assist you. One of the great prophets of the Orient, one of the worthies of the East, called Ali, says, that whosoever seeks after anything and is serious about it, will find it. Seek and ye shall find. Whosoever knocks at any door and is persistent about it, there is no doubt that the door will be opened unto him.

Now, as long as you are interested in the Movement, and interested seriously, and you are investigating reality, you are the lover of reality, there is no doubt that you will attain.

When man dedicates his life to a cause, he must dedicate entirely, then he is really dedicated. It is not through word, but through deed. One must dedicate his life completely, fully, in reality, just as the dead branch sacrifices its life to the fire, and just as the oil sacrifices its life to give light. This is the great station—the station of sacrifice. There is no greater station than this.

In Oriental language, there is the expression, "May my life be a sacrifice to you," and a man writing a hundred letters a day might use these words a hundred times and yet he would not sacrifice anything for his friend. But this is a custom—a usage. Everybody who writes a letter to his friend says "May

my life be a sacrifice to you," and perhaps he does not realize the meaning at all.

The station of sacrifice is the great foundation. When you read the Old and New Testament, you will find that constantly the word "sacrifice" is mentioned. It is recorded that the Israelites sacrificed sheep so that their sins might be forgiven. In the time of Adam, Cain made sacrifice of sheaves of wheat and Abel made sacrifice of sheep. Now this is a symbol, and this word extended after the time of Christ.

What is the symbol? Just as the sheep sacrificed its life, likewise this natural state of man, which is the animalistic state, must be sacrificed. How should it be sacrificed? The vices of the animalistic state of man must be entirely annihilated, and he must be characterized with divine virtues. It was a symbol and before His Holiness Christ appeared, all the Israelitish prophets made sacrifice of animals. This was a mystery of that higher sacrifice and when Christ came he said, I will sacrifice myself for the sake of the salvation of all. What did He mean? He meant to change their characters, and in this way make them heavenly, in this way make them God-like, spiritual and divine.

This is one of the meanings of sacrifice.

INTERVIEW BETWEEN ABDUL-BAHA AND A SAN FRANCISCO NEWSPAPER REPORTER.

To a correspondent of *The Examiner*, October 3, 1912. This interview was published next day in a form almost unrecognizable.

From the Diary of Mirza Ahmad Sohrab.

CORRESPONDENT: Are you pleased with the United States?

ABDUL-BAHA: The continent of America is most progressive. The means of instructions are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. The wealth is on an upward tendency. Its government is democratic. Its advancement is unceasing. Its nation is hospitable. Its people are loyal, energetic and noble. Its inhabitants are free and the lovers of liberty. Its men are civilized and its women are cultured, refined and idealistic. On the other hand, all these advantages are on the material plane, and I observe the majority of the people are submerged in the sea of materialism and agnosticism. The natural civilization is well-nigh perfect; but it is in need of the civilization of heaven—Divine civilization.

Correspondent: What do you mean by "Divine civilization"?

ABDUL-BAHA: Divine civilization is the light. Material civilization is the lamp. Material civilization is the body; in itself it is not sufficient, and humanity from every standpoint stands in sore need of divine civilization. Natural civilization insures material welfare and prosperity; Divine civilization vouchsafes to man ideal virtues. Material civilization serves the physical world; divine civilization serves the world of morality. Divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discovery of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences. Divine civilization is Eternal Life. Divine civilization is the immortality of the soul. Divine civilization is the Breath of the Holy Spirit. Divine civilization is heavenly wisdom. Divine civilization is the reality of all the Teachings of the ancient prophets. Divine civilization is Universal Peace and the oneness of the world of humanity. The Holy manifestations of God have been the founders of Divine civilization, the first Teachers of mankind, and the spreaders of the fragrances of holiness and sanctity amongst the children of men.

Correspondent: Are you satisfied with the American people?

ABDUL-BAHA: The American people are a stranger-loving people. All nations are welcomed in their midst. They give to everyone the right of living and the pursuit of happiness. Here no one feels a foreigner, I am satisfied with all of them.

Correspondent: I have heard that you advocate the complete equality of men and women. This radical teaching coming from an Oriental thinker is of great interest and supreme significance. Just at this juncture the California women are clamoring for the right to vote for all the national and state officials, and your opinion on this important question will be greatly appreciated by the people.

ABDUL-BAHA: The question of equality between men and women has made greater advancement in America than elsewhere, and day by day it is assuming greater importance and becoming nearer to realization. However, as long as complete equality does not exist between male and female, the world of humanity will not make extraordinary progress. The woman is an important column, and there is another equally important. If we aim to have a durable building, the foundations of both columns must be laid very deep. The women are the first teachers and instructors of the small children. They teach them and inculcate morality in their minds and hearts. Later they go to universities for higher education and specialization. Now if the teacher or instructor is deficient, how can the scholar be properly trained? Therefore, it is proven that the culture and refinement of the men are intensified and will bloom and attain to perfect fruition when the women are equally educated and given the same educational facilities. Consequently the women must enjoy all the learning they are able to assimilate, in order that they may reach to the same level as men. The same privileges and opportunities must be conferred upon women;—so that just as they share together life and its responsibilities, they may also share with him the same virtues of the world of humanity. Undoubtedly partnership in education and culture presupposes equality in rights. The world of humanity has two wings, one wing male, the other wing female.

Both wings must become strong, so that mankind may soar to the empyrean realms of its destined perfection. But if one wing is left weak and the other strong, its upward flight will be slow. God hath created both human. They share together and in common all the faculties. No one is endowed with special privileges. How can *we* make a distinction which is unknown in the sight of God? We must follow the policy of God.

Moreover, there is male and female in the vegetable kingdom. They are on an equal footing. Inherently they enjoy suffrage and there is no distinction between them. Likewise in the animal kingdom the right of suffrage and equality is enjoyed without any feeling of superiority of privilege. Therefore, it is well known that there is no distinction of gender in the vegetable and animal kingdoms, although they are deprived of the faculty of reasoning, and they have not the power of distinguishing. How can we, who are confirmed with the bestowal of reason, and enjoy all the facilities with which man is distinguished from the animal, act in this manner and build these false barriers? Many women have appeared who have won for themselves fame and name, for the versatility of their intellects and the brilliancy of their thoughts. Amongst the Bahai women many have shown remarkable capability in literature, sciences and arts, and have rendered distinguished service in every department of life.

In history many capable women appear who have displayed special genius in government and political administration, such as Semiramis; Zenobia, Queen of Palmyra, and Queen Victoria, of England. In the religious world,—the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman achieved the signal victory. During the Christian dispensation the apostles became agitated after the Crucifixion of Jesus; even Peter denied Him thrice, but Mary Magdalene became the cause of their becoming firm and steadfast. In the Religion of BAHÁ' O'LLAH, Kurat-el-Ayn and many other Persian women demonstrated their knowledge and wisdom to such an extent that even the men were astonished, and listened to their advices and lectures.

Correspondent: What is your object in coming to America?

ABDUL-BAHA: I have come to America to promote the ideal of Universal Peace and the solidarity of the human race. I have not come for pleasure or as a tourist.

Correspondent: What do you think about women's fashions?

ABDUL-BAHA: We do not look upon the dresses of women, whether or not they are of the latest mode. We are not the judge of fashions. We rather judge the wearer of dresses. If she be chaste, if she be cultured, if she be characterized with heavenly morality, and if she be favored at the Threshold of God, she is honored and respected by us, no matter what manner of dress she wears. We have nothing to do with the ever-changing world of modes.

Correspondent: What is the greatest thing you have seen in America?

ABDUL-BAHA: The greatest thing I have seen in America is its freedom. In reality this is a free nation and a democratic government.

Correspondent: What is your opinion about Turkey and the Balkan War?

ABDUL-BAHA: We have nothing to do with war. We are advocates of peace. Speak to us about the condition of peace. Go to diplomatists and militarists and ask their opinion about this war. But as regards peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of the prosperity of the nations; the reason of eternal friendship between the people; the cause of solidarity between the East and the West; the promoter of real freedom, and the Most Eminent Favor of His Highness the Almighty. We must all strive to upraise the flag of international peace, the oneness of the world of humanity and the spiritual brotherhood of mankind.

[The correspondent tried to ask a few more questions, but Abdul-Baha interrupted him by this final statement while putting his hand on his shoulder and kissing his face:]

Consider how much I love thee, and to what extent I respect Mr. Hearst, that notwithstanding the fatigue coming over me as the result of a very busy day, I have answered all thy questions.

OUR PERSIAN SECTION this issue contains: (1) Address by Abdul-Baha on the "Oneness of Divinity," delivered at the First Unitarian Church, Philadelphia, Pa.; (2) Tablet regarding "Divine Guidance"; (3) Tablet regarding a

gathering of Jewish and Mohammedan women; (4) Tablet pertaining to "Calamities in the Path of God"; (5) Tablet to the Parsee friends; (6) Tablet regarding teaching; (7) glad-tidings from Kamleh, Egypt.

STAR OF THE WEST

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Chicago (October 16, 1913) Elm

No. 12

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT.

THE financial secretary is glad to announce that there is on hand \$1,665.99, with a promise of \$1,000 from a friend, making \$2,665.99 toward the final payment of \$6,000.

A cement sidewalk is now under construction in Linden Avenue, in compliance with instructions received from the Village of Wilmette. The cost will be about \$300.

The following is an extract from a Tablet to Mrs. Maxwell, of Montreal, translated June 18, 1913:

O thou daughter of the Kingdom!

As to the matter of the building of the Mashrek-el-Azkar, that is, the matter of be-

ginning the building thereof: An important (or considerable) sum of money must decidedly be prepared in order that work may be begun; that is, at least two or three hundred thousand dollars must be ready. And, *most assuredly*, if it be built in the Days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult.

Now be ye engaged in collecting contributions.

(Signed) ABDUL-BAHA ABBAS.

[The above is an extract from a Tablet written in Abdul-Baha's own hand and translated and received by Ali Kuli Khan on June 18, 1913.]

CORINNE TRUE, *Financial Secretary*,

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

Words of Abdul-Baha to Lua Getsinger, Ramleh, Egypt, August 19, 1913.

From the Diary of Mirza Ahmad Sohrab.

THOU must be firm and unshakable in thy purpose; and never, never let any outward circumstances worry thee. I am sending thee to India to accomplish certain definite results. Thou must enter that country with a never-failing spirituality, a radiant faith, an eternal enthusiasm, an inextinguishable fire, a solid conviction, in order that thou mayest achieve those services for which I am sending thee. Let not thy heart be troubled. If thou goest away with this unchanging condition of invariability of inner state, thou shalt see the doors of confirmation open before thy face, thy life will be a crown of heavenly roses, and thou shalt find thyself in the highest station of triumph.

Strive day and night to attain to this exalted state. Look at me! Thou dost not know a thousandth part of the difficulties and seemingly unsurmountable passes that rise daily before my eyes. I do not heed them; I am

walking in my chosen highway; I know the destination. Hundreds of storms and tempests may rage furiously around my head; hundreds of *Titanics* may sink to the bottom of the sea, the mad waves may rise to the roof of heaven; all these will not change my purpose, will not disturb me in the least; I will not look either to the right or to the left; I am looking ahead, far, far. Piercing through the impenetrable darkness of the night, the howling winds, the raging storms, I see the glorious Light beckoning me forward, forward. The balmy weather is coming, and the voyager shall land safely.

Kurat-et-Ayn had attained to this supreme state. When they brought her the terrible news of the martyrdom of the Bahais, she did not waver; it did not make any difference to her; she also had chosen her path, she knew her goal, and when they imparted to her the news of her impending death, no one could

[Continued on page 210]

ABDUL-BAHA AT THE NINETEEN-DAY FEAST

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balcony of the stairway and, raising his hands in blessing, pronounced a benediction.]

O kind Lord, verily this assemblage is long-ing for Thee and loving Thy beauty. Verily, these friends are set aglow with the fire of Thy love and are joyful because of Thy pres-ence. They have turned to Thy kingdom, seeking naught but Thy good pleasure, desiring naught but to pursue Thy pathway, and seek-

splendor, waft over them the breeze of Thy providence, and pour upon them the rain of bestowals from the clouds of Thy generosity. Thus these souls, like the flowers of the rose garden, shall grow in verdure and freshness, and among all mankind shall they be redolent of delightful fragrance.

O Lord, confirm them all in Thy service, and aid them in guiding others to Thee.



Abdul-Baha with the children on the steps of the home of Mrs. Goodall, October 12, 1912.

ing naught save Thy good will. Not a day passes but they are occupied with Thy com-memoration and are ever ready to serve Thee.

O God, illumine these hearts. O God, make joyous these lives. O Lord, suffer these souls to attain to the superlative degree of spir-ituality in the world of humanity. O Lord, suffer these souls to become truly distin-guished, and make them the manifestors of Thy favor and the recipients of Thy good gifts. Shine upon them with Thy radiant

Brighten the eyes through witnessing Thy great signs; fill the ears with harmonies through Thy melodies; and refresh the nos-trils through the fragrances of Thy King-dom. Confer upon these souls the life ever-lasting, gathering them all together beneath the tabernacle of the oneness of the world of humanity.

Verily, Thou art the Almighty! Verily, Thou art the Powerful! Verily, Thou art the Giver of good gifts!

A SILVER VASE in commemoration of the visit of Abdul-Baha to America, is to be placed in the Holy Tomb of BAHÁ'U'LLAH. By the ear-nest solicitation of Mr. Edward Kinney and about thirty of the New York Bahais, the gracious per-mission of the Centre of the Covenant, Abdul-Baha, was given this project after he had declined personal gifts. All who desire may contribute any

sum to this sacred purpose. It is preferred that the contributions be sent through the Treasurer of the various Bahai centres of America. When this is not possible, it can be sent direct to Mrs. Edward Kinney, 276 West 86th street, or to Mr. James F. Brittingham, 894 Prospect avenue, New York City, who is acting as the Treasurer of the fund.

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

[Continued from page 208]

see any trace of sorrow in her face; she was rather happier.

Although she never cared for dress, that day she wore her best white silk dress and jewelry and perfumed herself with the most fragrant attar of roses. She hailed the cham-

ber of death as a happy bride entering the nuptial bower of the bridegroom.

To this lofty summit of unchanging purpose thou must attain; like Kurat-el-Ayn, nothing must shake thy firm faith.

"I AM SUMMONING YOU TO THE WORLD OF THE KINGDOM."

Words of Abdul-Baha to Howard MacNutt, after the *Titanic* disaster.

A GREAT steamship has been lost at sea. Today newspaper accounts of the *Titanic** are reflecting the sorrow and mourning of the whole world, all the power of man, all his pride and the skill of human invention were helpless against the power of the sea. Men of great wealth, men of prominence and celebrity, likewise men who were unimportant and unknown in the eye of the world,—all have found the same tomb under the waves. If this fate marked the end of human accomplishment, if this death was oblivion to human hopes and possibilities, the whole world might mourn. Unless the soul of man is quickened by the breaths of the Holy Spirit and he becomes vivified by the life of the Supreme Kingdom, all his powers, efforts and accomplishments are in vain. Look about you as we ride in this automobile. Shall any of these things you are now looking upon remain or endure? If you possessed all you could wish for,—these great buildings, wealth, luxury, the pleasures of life in this world, would any of these things increase your eternal happiness or insure you everlasting existence? I am summoning you to the world of the Kingdom. I am calling you away from this world. Nothing you can ever think of here will remain. You, yourself, will pass away as the roses wither at the touch of winter's breath. I wish for you heavenly happiness. I am praying that the confirmations of God may descend upon you, that you may become His servant, that you may go forth to save mankind from the bondage of this mortal

world. I wish you to escape from this hell of materialism. Be not occupied with material things. Have no anxiety about your affairs. You are under the protection of BAHÁ'Ó'LLAH, —in His service. Live in the spiritual world as I do. Think of nothing else.

Look out upon this great city through which we are passing. Then think of the wealthy men entombed in the ocean's depths. The powers of man in material civilization are wonderful, but all his accomplishments are as nothing,—he, himself, is as non-existent unless he upbuilds in himself the civilization spiritual. Abdul-Baha has no other thought than this. This is his heart, his soul, his station, his service,—to quicken mankind with Divine breaths and walk in the pathway of the Heavenly Kingdom.

When I was a young man I was devoted to music. So charmed and delighted was I with it that even an Arab clapping two sticks together in rude rhythm gave me great pleasure. Now my love for these things has gone completely. On the steamship crossing the sea a great modern orchestra played each night. The passengers listened to it with the deepest interest and enjoyment. But although the music was the very finest, the orchestra modern and most excellent, I found it occupied and disturbed my thoughts to such an extent that I retired to quiet reflection upon spiritual things.

I wish you to live in the world of the Spirit—to see the Divine Reality in everything,—to behold the illumination of the world of the Kingdom beyond and within the gloomy mask of this mortal existence. For the world of the Kingdom is a world of Lights, a world of happiness, a world of accomplishment, the real and eternal world. [After a long pause,—looking reflectively out the window] I was asked to sail upon the *Titanic*, but my heart did not prompt me to do so.

*The *Titanic* was the largest steamship ever built. She was 882 feet long, 96 feet wide, displacing 45,000 tons. Her luxurious appointments included a theatre seating 1,200, a church somewhat smaller, a ballroom accommodating 500 couples, beautiful salons, palm courts, gymnasium, bowling alley, tennis court and a swimming pool. She could accommodate nearly 4,000 passengers and carried a crew of 860. She set forth on her first and fatal voyage from Southampton, England, April 10, 1912, the pride of her builders and an admiring world. At 11:40 p. m., Sunday, April 14, she grazed a mammoth iceberg, tore open her hull, and in two and one-half hours sank in 2,000 fathoms, taking over 1,500 souls to a watery grave.—*The Editors*.

رحمن در آن شهر چنان جلوه فی نمایند که جمیع نفوس
بنیان بستایش بگشایند و نیز امید چنان است که
آن ورقه مجذبه وقتی بزایت عتبه مقدسه فاگر گردد
اما حال خدمت و تبلیغ پروران و علیکم الهاء والا بهی
ع ع

بِالْإِيَّامِ سَبِيلَ الْهَيِّ

لوح مبارک در مسئله "بلا یا در سبیل الهی"
هو الله

ای دو حجامه همدرد و همراز الحمد لله در گشتن
الهی پروران نزد دید و بمکوث راز پی بردید و بطهر
الطاف حضرت بی نیات گشتید اما شمات
و ملامت بدخواهان نشنیدید و اذیت زیاده
کشیدید و ستم مار ستکار چشیدید ولی چون
در سبیل رب جلیل بود این زهر شهد بود
و این درد درمان نظر بیایان حال نمائید این
بلا یا را نتیجه عطایای الهی است و این ملامت
و شمات را ستایش و نیایش و پرستش در پی
عاقبت واضح و آشکار گردد و علیکم الهاء والا بهی
ع ع

ستمکاران زندگانی می کردند تا آنکه آفتاب جهان
افروز حقیقت از افق ایران طلوع نمود پر تو عنایت
بر پارسیان انداخت آن گروه پژمرده زنده و تر
و تازه شدند و آن قوم حقیر عزت امیر یافتند و روز
بروز در ترقی بودند و ابواب فلاح و نجاح از جمیع جهات
باز ولی حال بعضی کفران نعمت نمودند و از الطاف
جمال مبارک غافل گشتند این ترقی و عزت را از حسن
تدبیر خویش شمرند لهذا این ایام تزلزل عظیمی بر
ارکان پارسیان در طهران افتاد سکار بر عکس گشت
امیدوارم باز بیدار شوند تا دوباره پر تو عنایت
بدخشند و الطاف بی پایان شامل گردد و الا
کار پیست است عبد البهاء عباس

تَبْلِیغُ اَمْرِ اللَّهِ

لوح مقدس در مسئله "تبلیغ امر الله"
هو الله

ای ثابت بر پیمان در نهایت وجد و سر به باش و بیکر از قدرت
غفور پرور که الحمد لله مظفر منصور و فالحق بستایش حضرت
در پی غفور و قد تبلیغ ممدوح و مشکور و بدان که امروز تبلیغ بلوغ انگوت
الهی بنام اهل تبلیغ صادر امید چنان است که مفتوح شوی و سب
هدایت جم غفیر و گری این است و هبت الهی این است عزت ابدی
این است حیاسوری طری لا ثم طوبی و علیکم الهاء والا بهی
ع ع

بِشَارَاتِ عِظَمِ اَزْمَلِهِ

از تأییدات ملکوت ابھی سرور و صحت هیکل مبارک حضرت
عبد البهاء هر روزی بهتر و برتر است و از این بشارات اهل
بهاء فرج و بهجت عظمی و جامع اهل وفا مایه سرور و اعلى

يَا زَانِ فَارِسِيَا

لوح مقدس برای یاران فارسیان
هو الله

ای یاران مهربان عبد البهاء هنر و سیصد
سال بود که اختر هستی فارسیان در مغرب
نسبتی متواری گشته بود از انظار بکلی افتاده بودند
پیریشان و بی سر و سامان و اسیر دست ظاول

پس باید از ادعای ما بگوئیم حقیقت کنیم آنچه را که دیدیم مطابق حقیقت است قبول نماییم و آنچه را علم تصدیق نمی کند عقل قبول نمی کند حقیقت نیست تعالید است این تعالید را باید دور بینداییم و متمسک به حقیقت نماییم و دیدنی را که مطابق عقل و علم است قبول کنیم و چون چنین شود بکلی اختلاف نماند در جمیع عالمه واحد ملت واحد جنس واحد وطن واحد سیاست واحد احساسات واحد و تربیت واحد گردیم

مناجات

پروردگار! آمرزگار! این بندگان را پناه توئی واقف اسرار پاکه توئی جمیع ما عاجزیم و تو مقتدر و توانا جمیع ما گناهکاریم و توئی غافر الذنوب و رحیم و رحمن پروردگار! نظر بقصر ما تنها بفضل و موهبت خویش معامله کن خطا ما بسیار است ولی بحر رحمت تو بی پایان عجز ما بسیار است و لکن تائید و توفیق ترا شکار پس تائید ده توفیق بخش و ما را بر آنچه سزاوار درگاه تو است موفّق نما دلها را روشن کن و چشمها را بینا نما و گوشها را شنوا کن مردگان را زنده فرما و مریضان را شفا بخش فقیران را غنی نما و خائفان را امنیت بخش و ما را در ملکوت خویش قبول نما و بنور هدایت روشن کن توئی مقتدر توئی توانا توئی کریم توئی رحیم و توئی مهربان

اجتماع اماء کلیمی و وفای

لوح مبارک یکی از مبلغه های ایرانی در مسئله اجتماع اماء کلیمی فرمود
هو الله
ای حضرة ملکوتی نامه شما رسید فی الحقیقه صد ثانی معافی بود نهایت تبث و تقصیر از مضامین دفع بسیار سبب سرور گردید که الحمد لله آن سرگشته سودائی و آن مفتون و شیدائی در نهایت انجذاب مشغول به تبلیغ و نشر نجات است علی الخصوص فقره که دلالت بر اجتماع اماء کلیمی و اماء فرقائی در محفل واحد و ترتیل آیات توحید و تسبیح و تهلیل رب مجید داشت عبد البهاء بهر زبانی تحسین آن انجن نورانی می نماید که در فوات موفات در محفل اجتماع و با یکدیگر در نهایت محبت الفت می نمایند امیدم چنان است که اماء

هدایت الهی

لوح مقدس در مسئله "هدایت الهی"

هو الله

ای نفوس مبارکه در عالم وجود هیچ موهبتی باقی و برقرار نه هیچ تعقی پایدار نیست مگر هدایت الهی اینست موهبت ابدی الحمد لله بان فائز شدید اگر هزاران سال زندگانی ننمایید و هزاران زبان بکشاید و بشکرانه این

و همچنین وحدت نوع را اعلام نمود که نساء و رجال کل در حقوق مساوی بی هیچ وجه امتیازی در میان نیست زیرا که انسانند فقط احتیاج به تربیت دارند اگر نساء مانند رجال تربیت شوند هیچ شبهه نیست که امتیازی نخواهد ماند زیرا عالم انسانی مانند طبیعت محتاج بدو جنس است یکی اناث و یکی ذکور مرغ بایک بال پرواز نتواند نقص یک بال سبب وبال بال دیگر است عالم بشر عبارت از دو دست است چو دو دستی ناقص ماند دست کامل هم از وظیفه خویش باز ماند خدا جمیع بشر را خلق کرده جمیع را عقل و دانش عنایت فرموده جمیع را دو چشم و دو گوش داده دو دست و دو پیا عطا کرده در میان امتیازی نگذاشته است لهذا چو نساء از رجال پست باشند عدالت الهی قبول نمی کند عدل الهی کل را استوار خلق فرموده در نزد خدا ذکور و اناث نیست هر کس قلبش پاک تر عملش بهتر در نزد خدا مقبول تر خواه مرد باشد خواه زن چه بسیار زنان پیدا شده اند که نفع رجال بوده اند مثل حضرت مریم که نفع رجال بود و مریم مجدلیه غبطه رجال بود مریم ام یعقوب قدوة رجال بود آسیه دختر رفیعون نفع رجال بود سارا زینب مریم نفع رجال بود و همچنین امثال آنها بسیار است حضرت فاطمه شمع این نساء بود حضرت قره العین که کبر و شرف کرد و در این عصر الیم در ایران زنانی هستند که نفع رجال اند عالمند شاعرند و اقصد و در نهایت شجاعت هستند و تربیت نساء اعظم و اهم از تربیت رجال است زیرا این دختر روزی مادران شوند و اطفال را مادر تربیت می کند اول تمام اطفال مادرانند لهذا باید در نهایت کمال علم و فضل باشند تا بتوانند پسران را تربیت کنند و اگر مادران ناقص باشند اطفال نادان و جاهل گردند

همین طور حضرت بهاء الله وحدت تربیت را اعلان نموده که بجهت اتحاد عالم انسانی لازم است که جمیع بشر یک تربیت شوند رجال و نساء و دختر و پسر تربیت واحد گردند

و چون تربیت در جمیع مدارس یک نوع گردد ارتباط تمام بشر حاصل شود و چون نوع بشر یک نوع تعلیم باید وحدت رجال و نساء اعلان گردد و بنیان جنگ و جدال برافتد و بدون تحقق این مسائل ممکن نیست زیرا اختلاف تربیت موجب جنگ و نزاع مساوت حقوق بین ذکور و اناث مانع حرب و قتال است زیرا انسان بر اساسی بجنگ و جدال نشوند این جوانان در نزد مادران خیلی عزیزند هرگز نمی بینند که آنها در میدان قتال رفته و خون خود را بریزند جوانان که بیست سال مادر در نهایت رحمت و مشقت تربیت نموده آبراهمی خواهد شد که در میدان حرب پاره پاره گردد هیچ مادری راضی نمی شود و لو هر اوهامانی بعنوان محبت وطن و وحدت سیاسی و وحدت جنس وحدت نژاد و وحدت مملکت اظهار دارند و بگویند که این جوانان باید بروند و برای این اوهامات کشته شوند لهذا وقتی که اعلان مساوات بین زن و مرد شد یقین است که حرب ایمان بشر برداشته خواهد شد و جمیع اطفال انشا فداى او هام نخواهند کرد و ان شاء الله تعالی که حضرت بهاء الله اعلان کرد این بود که باید دین مطابق علم و عقل باشد علم تصدیق دین نماید و دین تصدیق علم و هر دو بیکدیگر ارتباط تامه یابند این اصل حقیقت است و اما اگر مسئله انبساط دینی مخالف عقل باشد مخالف علم باشد ان و هم محفل چه قدر از این دیاهای او هام و رفون ماضی و معیشت او هامات ملت رومان را ملاحظه کنید که اساس دین آنها بود او هامات ملت یونان را ملاحظه کنید که اساس دین آنها بود او هامات مصریون را ملاحظه کنید که اساس دین آنها بود و اینها جمیع مخالف عقل مخالف علم لهذا حال واضح و آشکار گردید که او هام بود ولی در نهایت در نهایت تمسک بودند مثلاً مصریان قدیم چون در نزد آنها ذکر صفتی از احسان آنها می شد در پیش چشمشان سجده بجم و حال آنکه یک پاچه سنگ بود

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| <p>۲ الوهیت نماید چگونه میتوان انسان محدود را بر غیر محدود ادراک کند شبره نیست که بتواند تبصیر انسان نماید زیرا آنچه تبصیر انسان آید از محدود است و حقیقت الهیه نا محدود ولی ان حقیقت الوهیت افزایه وجود بر جمیع کائنات منبسطه مواهب او در عالم انسانی ظاهر انوار او در عالم وجود مانند انوار آفتاب منتشر چون آفتاب را ملاحظه می کنید انوار و حرارتش بر جمیع اشیاء تابیده همین طور انوار شمس حقیقت بر کل تابیده نورش یکو است حرارتش یک است فیضش یکو است و بر جمیع کائنات تابیده و لکن مراتب کائنات متعدد است استعدادشان متفاوت است هر یک بقدر استعداد خویش از آفتاب استفاده دارد سنگ سیاه پرتوی از آفتاب دارد اشجار پرتوی از آفتاب دارد حیوانات پرتوی از آفتاب دارد و حرارت آفتاب تربیت شده آفتاب یکو است فیضش یکو است ولی نفوس کامله بشریه مثل آینه که شمس تمام قوت در او اشراق نموده و کالات آفتاب در آن ظاهر و آشکار می شود حرارت و ضیاء آفتاب در آن هویدا است بمانند حکایت از آفتاب می کند این مرایا، مظاهر مقدسه هستند که ان حقیقت الوهیت حکایت می کنند مانند آفتاب که در مراتب ظاهر است و صورت و مثال آفتاب آسمانی در مرایا و ظاهر همین طور صورت و مثال شمس حقیقت در مراتب حقیقی مظاهر مقدسه ظاهر و آشکار این است که حضرت مسیح میگوید اَلْاَبْنُ الْاِنْسَانِ مراد این است که آن آفتاب حقیقت در این مراتب ظاهر و آشکار است اما مقصد این نیست که آفتاب از آسمان تنزل کرده آمده در این آینه جای گرفته زیرا حقیقت الوهیت صعود و نزول نیست دخول و خروجی نیست مقدس و نزه از زمان و مکان است همیشه در مرکز تقدیس است زیرا تغییر و تبدل از برای حقیقت الوهیت نیست تغییر و تبدل و انتقال از عالمی به عالمی از خصائص حقیقت حادثه است</p> | <p>اجناس مختلفه بایکدیگر در جنگ و نزاع بودند در جمیع وقتی حضرت بهاء الله از افق شرق ظاهر گشت و اعلان وحدت فیوضات الهیه و وحدت انسانی فرمود که جمیع بشر بنیکان یک خداوندند و جمیع از فیض ایجاد الهی وجود یافته خداوند جمیع مهربان است و جمیع را پرورد بهر جنسی بهر نوعی بهر ملتی مهربان است جمیع را رزق میدهد جمیع را پروردند جمیع را حفظ می کند و با جمیع با الطاف معامله می نماید مادام که خدا بیکل مهربان است ما چرا نام مهربان باشیم مادام خدا با کل با وفا است ما چرا بی وفا باشیم مادام خدا با کل بر حمت معامله می کند ما چرا بقر و غضب معامله کنیم این است سیاست الهیه البته اعظم از سیاست بشریه است زیرا بشر هر قدر با او باشد ممکن نیست که سیاست او اعظم از سیاست الهی باشد پس ما باید متابعت سیاست الهیه کنیم جمیع ملل و خلق را دوست داشته باشیم جمیع مهربان باشیم و جمیع را برک و شکر فرستیم یک دخت داریم زیرا جمیع از سلاله یک خاندان جمیع از اولاد یک آدم امواج یک دریا جمیع سبزه یک چمن جمیع دریا یک خدا ذرات این است که یکی عدل است باید معامله نمود جاهل است باید تعلیم کرد در خواب است باید بیدار کرد بی هوش است باید هوشیار نمود وحدت عالم انسان را اعلام کرد . . . و همچنین وحدت ادیان را زیرا جمیع ادیان الهیه اساسش حقیقت است و حقیقت تعدد قبول نکند حقیقت یکو است اساس جمیع انبیای الهی حقیقت است اگر حقیقت نباشد باطل است و چون اساس حقیقت است لهذا بنیان ادیان الهی یکی است نهایت این است که تعالیه بیان آمده آداب و رسوم و زوایای پیداشده این تقلید از انبیاء نیست این حادث است بدعت است و چون این تقلید مختلفه است سبب اختلاف ادیان شده اما اگر ما این تعالید را دور بیندازیم و حقیقت اساس ادیان الهی تحقیق کنیم یقین است که متحد می شویم</p> |
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نخبه‌الخبیر

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این جریده بر حسب تاریخ بهائی هر روز یکبار چاپ و توزیع میگردد و در نهایت آزادی در مسائل بگاتگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

وَحْدَةُ الْوُحِيَّةِ

خطاب مبارک حضرت عبدالبهاء در اوّل کلیسیا متحین در شهر فیلادلفیا امریکا صبح کیشنبه ۹ جون ۱۹۱۲ ساعت ۱۱ جلوی پشت صد نفر نفوس مرد و زن که کل نخبه گشتند

من از ممالك بعید شرق می آیم مملکت که همیشه نور آسمان در آن طلوع نموده مملکت که مظاهر مقدسه از آن ظاهر شده که محل ظهور قدرت الهیه بوده و مرا مقصود این است که بلکه انشاء الله ارتباطی مابین شرق و غرب حاصل شود محبت الهیه جهتین را احاطه کند و در انیت الهیه هر دو اقلیم را روشن نماید تفات روح القدس جمیع را زنده کند لهذا تضرع بدگاه الهی می کنم که این شرق و غرب را یک اقلیم فرماید و این ادیان را یک دین نماید این نفوس را یک نفس کند جمیع بمنزله انوار یک شمس و امواج یک دریا گردند جمیع در جهان یک برستان شوند و کل اوراق و انهار یک گلستان گردند

حقیقت الوهیّت وحدت محض است و مقدس و منزله از ادراک کائنات زیرا ادراک کائنات محدود و حقیقت الوهیّت نامحدود چگونه محدود میتواند احاطه

بغیر محدود نماید ما فقر محض و حقیقت الوهیّت غناء و صرف فقر بحت چگونه احاطه بغناء مطلق کند ما مجز صمیم و حقیقت الوهیّت قدرت محض مجز صرف چگونه تواند بقدرت محض پی برد . کائناتی که مرکب از عناصر و همیشه در انقلاب و انتقال از حالی بحال چگونه میتواند که تصور حقیقت را بکند که حتی قیوم و قدیم است یقین است که عاجزند زیرا چون در کائنات نظر می کنیم می بینیم که تفاوت مراتب مانع از ادراک است هر رتبه مادون ادراک رتبه ما فوق نتراند مثلا جادو هر قدر صد کند ادراک عالم نبات نکند و نبات هر چند ترقی کند حقیقت حیوان را درک نکند و از عالم سمع و بصر خبر نگیرد حقیقت حیران هر قدر ترقی کند از حقیقت انسان خبر نگیرد قوه عقلیه انسان را درک نتراند پس معلوم شد که تفاوت مراتب مانع از ادراک است و هر رتبه مادون ادراک رتبه ما فوق را نتراند وقت نمایند که این کل هر چند ظریف است لطیف است معطر است در عالم نبات بدرجه کمال است اما ادراک حقیقت انسان را نمی کند سمع و بصر عالم انسان را تصور نتراند عقل و ادراک انسان را تحقق نماید از عالم انشا خبر ندارد و حال آنکه هر دو حادث و لی تفاوت مراتب سبب عدم ادراک است زیرا رتبه انسان بلند و رتبه نبات پست است پس چگونه محدود میتواند حقیقت بشریه را در حقیقت

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از شیکاگو آمریکا

شماره دوازدهم * مالا ذوالقعدة

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Chicago (November 4, 1913) Kudrat

No. 13

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

September 24, 1912, 8 p. m., at the home of Mrs. Roberts.

Abdul-Baha and party arrived in Denver at 1:10 p. m., taking apartments at the Shirley hotel.

HOW are all; are you all happy? I have come to visit you from far away lands. Consider how much I have longed to see you, for I have crossed the great Atlantic ocean and traversed long distances to come hither. In a condition of frail body incapable of enduring even one day's journey, this long distance was endured for this visit. Praise be to God! at last we have reached Denver, and here we visit you all.

What a good gathering this is, worthy of thanksgiving; for a meeting of this kind is peerless. Every gathering is brought about through some material interest; it is either based upon political motives or commercial interests, or the dissemination of education, or the execution of some order or system; but this gathering of ours is for no other purpose save the Kingdom of God—hence it is matchless and peerless. The hearts have turned to God; the spirits are exalted through the glad-tidings of God; the attentions are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally most important. But we must arise to discharge our duties for this purpose, for this is an assemblage the attention of which is directed toward the Kingdom of God. Therefore, all the individual members thereof must be in the utmost of love and fellowship, the utmost of humility and submissiveness, and the utmost state of attentiveness toward the Kingdom of God—thus may our meeting be an example of the meetings in the Supreme Kingdom.

In brief, here is my statement to you: *Praise be to God! We are living in a century of light. Praise be to God! We are contemporaneous with the Day of the Divine Effulgence. Praise be to God! We are alive in this day of the Manifestation of Love (Baha). Praise be to God, that we are alive*

in the day of the out-pouring of Divine Bounty. Praise be to God! We are living in a day of innate joy and motion. Praise be to God! We are living in a day wherein the lights have upraised progress throughout the East and West. How many holy souls there were in past times who longed to be present in this century, passing through nights and days of lamentation, yearning to be here, longing to the utmost; but ours is the good gift from the Lord. Out of His good mercy and absolute virtue has He given it to us; even as His Holiness, Christ, has declared: "Verily, many are they who are called, but few are they who are chosen."

Verily, many are they who are called, but few are they who are chosen! God has chosen you for His love; God has chosen you for His knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating the reality; God has chosen you for the purpose of promulgating international peace; God has chosen you for the progress and development of mankind; God has chosen you for the dissemination and praise of true education; God has chosen you for the expression of love towards all mankind; God has chosen you for the removal of prejudice; God has chosen you to bind together all hearts; God has chosen you to be the cause of giving light to the world of humanity. In a word, the doors of His grace are open to us, wide, wide open, but we must try; we must be attentive towards God; we must be occupied with the service of the world of humanity; we must be more alert and mindful; we must appreciate the bestowals of God, and we must conform to this ever.

You observe how darkness is overspread in the world today. In every corner of the earth there is warfare of some kind, and in some parts there is actual rapine present, mankind

being submerged in the sea of materialism, and all occupied with the world. They entertain no thought save that of the possession of this earth, having no desire save this fleeting mortal world. Man's utmost desire seems to be to obtain for himself a livelihood, comfort of mortal type and to be content with simply the physical enjoyments which constitute the happiness of the world of the animals, and not the happiness of the human world.

The honor of man is dependent upon another type; the happiness of man is of another kind; the benediction of man is of another type; the joy of man is through the glad-tidings of God. The honor of man is through the attainment of the knowledge of God, the happiness of man is through the Love of God, and man's greatness is dependent upon his servitude to God. The utmost development of man is in being ushered into the Kingdom; and the result of human existence is the quintessence of eternal existence. If man becomes bereft of these Divine bestowals, and if his joy and happiness be confined to the material kind, then what distinction or difference is there between the animal and man, for the animal happiness is greater in magnitude, as its means of livelihood are more feasible! Man must strive in order to acquire natural livelihood, and in order that he may be comfortable; but man's need is in the acquisition of the Bounties of God. If, from the bounties of God, spiritual susceptibilities, and spiritual glad-tidings, man becomes bereft, his life in this world has not yielded any worthy fruitage; but, together with the physical life, he should be possessed of the spiritual life; together with the physical comforts he should enjoy spiritual comfort; with the bodily pleasures he should enjoy Divine pleasures; then man may be worthy of the title man, then will man be the kind of man of whom it was said, "*He is after our own image and likeness*"—because the image of the Merciful consists of the attributes of the Kingdom. If in his soul there be no fruits of the Kingdom, then man is not after the image and likeness of God; but if there are, he should be the recipient of the ideal bestowals, and should acquire the fire of the Love of God. If his morals be spiritual in character and if his efforts be heavenly in type, and if his conduct be that of the Kingdom, then is man after the image and likeness of God; otherwise he is the image and likeness of satan. Therefore,

His Holiness, Christ, said: "*Ye shall know them by their fruits.*"

What are the fruits of the human world? They are the fruits of man. If man be bereft of those fruits, he is precisely like a tree, fruitless, and the man whose effort is lofty, who has self-reliance, will not be content with suffering his life to be entirely animal in type. He will seek to be one of the Kingdom, he will long to be in heaven, though he might be walking on earth; though his outward visage be earthly in form, he will endeavor to have his real, innate visage that of heaven. Until this station be attained by man, his life will be utterly devoid of results. The span of life will pass away, in eating, drinking and sleeping, and then this life will be left with no results, no fruits, no traces, no illumination, no potency, no spirituality, no life everlasting, and no arrival at the plane of the utmost attainments of the human world! Hence you must thank God that your efforts are great, that your endeavors are worthy, that your attention is towards the Kingdom of God, and that your utmost intention, or desire, is the acquisition of the efforts of the human world.

Therefore, you must act in accordance with these requisites. Man may be a Bahai, but he may be Bahai in name only; but if he is in reality a Bahai, he will arise to achieve deeds which are proofs decisive concerning the validity of his being a Bahai. And what are they? They are as follows:

Love to all mankind; sincerity towards all humanity; the spreading of the principles concerning the oneness of the world of humanity; philanthropic life for all mankind; and that consists in being set aglow with the fire of the Love of God, which consists in the attainment to the Knowledge of God, and that which is towards the general welfare.

This evening we were speaking of the Persian friends and their utmost fellowship towards each other. They manifest such love that they can be called lovers. For example, if one of the friends of God were to arrive in this city, all his friends would be joyous about it, and they would assemble together in a meeting with him. If he were ill, they would care for him; if he were sad, they would comfort him. From every standpoint they would care for him to such a degree as to give one to understand that there is a relationship amongst them. All other nations are astounded at this relationship. They inquire as to the character

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

DR. S. I. MOODY, the representative of the Society in Teheran, has recently sent in the yearly averages of the scholars in the Tarbiat schools, which are appended. She reports that a very earnest effort is being made to establish higher grades. Two societies have offered to assist materially. Mahfil Morateb offer one hundred tomans per month (about \$100.00) for four months, and Hahfil Fashdigh offer seven tomans per month for one year. Dr. Moody has subscribed fifty tomans and also pays one toman per month on rent of the girls' school. During the last year she has also paid forty tomans rent for Dabestan Dooshezigan Vatan School. Thus the wide-awake condition and earnestness at that end of the line is proven.

The young men of Persia who need advanced work should also be cared for in our own school. It is earnestly hoped that a highly qualified man be sent out soon.

It appears that the information given in the report published recently about the examinations at the University, was based upon a misapprehension. The correct figures were 21 boys of Tarbiat School received diplomas; 59 boys from *all* other schools.



Ali Mohamad
[Mrs. Parsons]

Aga Nasratollah
[Mr. Stauss]

SCHOLARSHIP LIST, P. A. E. S.

| YEARLY AVER. | AMER. NO. | PERSIAN NO. | SCHOLARSHIP | NAME OF SCHOLAR |
|-----------------|--------------|----------------|---|---|
| 89 | 1 | 1 | William Remey | Ezatollah |
| 91 | 2 | 2 | Miss Nellie Hope Lloyd | Aga Ezatollah |
| .. | 3 | 3 | Mrs. M. Lesley O'Keeffe | Nasrollah Khan, (ill, passed by teachers without exam.) |
| 75 | 4 | 28 | Mrs. J. C. deLagnel | Rahmatollah |
| 84 | 5 | 4 | Cincinnati Assembly | Ayn ed Din Khan |
| 85 | 6 | 29 | Mrs. May Maxwell | Mirza Enayatollah |
| 86 | 7 | 5 | Miss Flora Raymond | Nosratollah |
| 88 | 8 | 6 | Miss Charlotte Segler | Aga Enayatullah |
| 89 | 9 | 7 | Mrs. Jacob | Habibollah |
| 90 | 10 | 8 | { Mrs. C. S. Coles Mr. L. G. Gregory | { Abol Gasem |
| 86 | 11 | 11 | Mme. Dreyfus-Barney | Aga Habib |
| 82 | 12 | 9 | Mr. Joseph Stauss | Aga Nasrollah |
| 83 | 13 | 12 | Mr. and Mrs. H. L. Goodale | Mirza Azizollah |
| 87 | 14 | 13 | "Zorah" | Godratollah |
| 87 | 15 | 14 | Abdul Aziz | Abdul Peiman |
| 90 | 16 | 15 | Mrs. Mary Pomeroy | Nourillah |
| 87 | 17 | 16 | Mrs. J. F. Roberts | Aga Aziz |
| 86 | 18 | 17 | Cincinnati Assembly | Hossein Aga |
| .. | 19 | 18 | Mr. and Mrs. A. B. Killius | |
| 76 | 20 | 19 | Mr. Daniel Jenkyn | Zabieollah |

| YEARLY AVER. | AMER. NO. | PERSIAN NO. | SCHOLARSHIP | NAME OF SCHOLAR |
|-----------------|--------------|----------------|--|--|
| 88 | 21 | 20 | { Miss Lillian James Mr. O'Connell Mr. Coyne | { Aga Jalal |
| 90 | 22 | 21 | Denver Assembly | Aga Mahmoud |
| 87 | 23 | 22 | { Miss G. Buikema Miss P. Casselberry Mrs. E. W. Russell | { Masha'allah |
| 84 | 24 | 23 | { Mrs. E. Olsen Mrs. C. Harrison | { Aga Azizollah |
| 82 | 25 | 24 | Mr. Louis Keller | Abdullah Kan |
| 82 | 26 | 25 | Baltimore Assembly | Mirza Ruhollah |
| 86 | 27 | 27 | Miss B. R. Smith | Mirza Vajieollah |
| 80 | 28 | 30 | Mrs. Jennie Bonds | Javad Aga |
| 89 | 29 | 33 | { Miss Josephine Nelson Mrs. Ida Brush Mrs. Mary Grayson | { Mehdi Khan |
| 92 | 30 | 45 | Mr. J. W. Latimer | Hossein Khan |
| 86 | 31 | 31 | Portland Assembly | Masha'allah |
| 89 | 32 | 32 | Philadelphia Assembly | Mahmoud Khan |
| 88 | 33 | 10 | Mrs. Agnes S. Parsons | Mirza Foad |
| 87 | 34 | 34 | Seattle Assembly | Mirza Abdul Hossein |
| 94 | 35 | 70 | Mrs. Helen S. Goodall | Shams ol Molluk |
| 89 | 36 | 36 | Seattle Assembly | Aga Sadra |
| 84 | 37 | 37 | Mrs. Wolfstill | Hak Verdi |
| 93 | 38 | 26 | Portland Assembly | Mirza Nureddin |
| new | 39 | 39 | Mrs. E. R. Boyle | Hadji Ismail (3 months in school— amination) |
| 84 | 40 | 40 | Miss M. Billet | Aziz Aga |
| 84 | 41 | 41 | Mrs. Gannett | Farajullah Khan |
| 85 | 42 | 42 | Mr. J. D. Bosch | Abbas Aga |
| 93 | 43 | 43 | Mr. George Latimer | Rahman Khan |
| 84 | 44 | 44 | Mr. Arthur James | Abdul Mesak |
| 92 | 45 | 56 | Miss Dorothy Hoar | Sabetha Khanom |
| 79 | 46 | 46 | Mr. C. B. Nourse | Ezatollah |
| 94 | 47 | 67 | Miss K. E. Nourse | Malakootieh Khanom |
| 83 | 48 | 48 | Mr. P. H. Nourse | Mehdi Gholi Khan |
| 94 | 49 | 49 | Mrs. Agnes S. Parsons | Shokat Khanom |
| 70 | 50 | 50 | Mrs. Leo P. Perron [Arna True] | Bedhjat Khanom |
| 70 | 51 | 58 | Mrs. W. H. Hoar | Moneera Khanom |
| 88 | 52 | 52 | Mr. W. H. Hoar | Nosratullah |
| 81 | 53 | 53 | Madame Cheron | Aga Kamal |
| 94 | 54 | 54 | Honolulu Assembly | Ahmed Aga |
| new | 55 | 55 | Mrs. E. R. Boyle | Fatimeh Khanom (3 months) |
| 87 | 56 | 59 | Kenosha Woman's Assembly | Javad Khan |
| 90 | 57 | 57 | Pasadena Assembly | Roghia Khanom |
| 92 | 58 | 61 | { Hashmatullah N. R. Vakil | { Levon Thadeossian |
| 91 | 59 | 51 | Mr. Mountfort Mills | Mirza Abdul Raheem |
| 85 | 60 | 60 | Los Angeles Assembly | Ali Akbar Khan |
| 89 | 61 | 38 | Mr. and Mrs. Killius | Ali Reza Khan |
| 82 | 62 | 47 | Mr. Frank D. Clark | Ibrahim |
| 87 | 63 | 62 | Mrs. Frank D. Clark | Ali Mohammed |

| YEARLY AVER. | AMER. NO. | PERSIAN NO. | SCHOLARSHIP | NAME OF SCHOLAR |
|-----------------|--------------|----------------|----------------------------|--------------------|
| 93 | 64 | 64 | Spokane Assembly | Monireh Khanom |
| 90 | 65 | 65 | Miss Helen Hoar | Jabaroutieh Khanom |
| 92 | 66 | 66 | Woman's Bahai Unity, N. Y. | Khanom Khanoma |
| 94 | 67 | 63 | Tropico Assembly | Mirza Raheem Khan |
| 84 | 68 | 68 | Mr. J. H. Behrens | Mirza Hassan |
| 70 | 69 | 69 | Mrs. Rice-Wray | Maliheh Khanom* |
| 89 | 70 | 71 | Cincinnati Assembly | Nasriyeh Khanom |
| 85 | 71 | 72 | Mr. and Mrs. J. H. Hannen | Toobah Khanom |
| 86 | 72 | 35 | Miss E. Stewart | Mirza Hadietullah |
| 88 | 73 | 73 | Mrs. E. B. Rabb | Shahzadeh Baghum |
| | | | Mrs. A. G. Stewart | |
| | | | Mrs. A. L. Libby | |
| 60 | 74 | 74 | Mr. E. B. Rabb | Mohtaram Khanom |
| new | 75 | 75 | Mr. Lars Johnson | Fatollah** |
| new | 76 | 76 | Mme. Vheron | Hadjieh*** |
| new | 77 | 77 | Mrs. Evangeline E. Dunlop | Farochlagha |
| new | 78 | 78 | Montreal Assembly | Baghieh**** |

* Rouhangese Khanom, married; Malich substituted by request.

** Fatollah was ill and had no books for some weeks.

*** Hadjeh—3 months, 90.

**** Baghieh—selected June, 1913,—3 months. Average, 91.

The Society is approved by Abdul-Baha, who has repeatedly urged its importance—particularly in the matter of keeping up the scholarships. The eyes of the Orient are upon us, he says, to the end that America may keep its promises in this respect.

Every cent of the \$18.00 annual scholarship payments goes to Persia.

Most faithfully yours,

JOSEPH H. HANNEN,
Executive Secretary.

"IT IS HOPED A RADIANT PALACE MAY BE PREPARED FOR THEE!"

Recent Tablet from Abdul-Baha to a Christian Minister at Washington, D. C.

HE IS GOD!

O respected personage, thou seeker of Reality!

Thy letter was received. It was not a letter but a mirror in which was reflected the images of Reality. Therefore, through its reading and perusal the happiness of the heart was obtained. If the earthly house is destroyed, be thou not sad—may the palace of the Kingdom be up-raised!

O thou bird of Reality! If thy terrestrial nest is ruined, be thou not unhappy—the heavenly nest is destined for thee. His Holiness, the Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world but in the universe of God, a glorious palace. It is hoped that through the Divine Bestowal, in a lofty station, in the universe of God, a radiant palace may become prepared for thee.

Consider that the palaces of former kings, from the day of Adam to the present time, are destroyed and ravaged by the relentless hand of time, but the towering palace of the believers of God are eternally built and never subject to

destruction. Reflect carefully and thou shalt observe that all the foundations are uprooted but the foundation of the apostles of Jesus, which is becoming firmer and loftier day by day.

It is my hope that thou shalt likewise lay the basis of such a lofty palace. The foundation of this palace is to summon the people to the Call of the Kingdom of God; its galleries are the Principles of BAHÁ'U'LLAH and its decorations the writings of the world of humanity; its radiant lamps are the lights of the Divine Kingdom.

Therefore, strive as much as thou canst to quicken the dead souls, to guide the erring ones, to cause to drink those who are thirsty and invite those who are hungry to sit around the heavenly table and partake of the Divine Food.

Upon thee be BAHÁ-EL-ABHA!

(Signed) ABDUL BAHÁ ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 13, 1913, Ramleh, Egypt.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (November 4, 1913) Kudrat

No. 13

THE MASHRAK-EL-AZKAR IN AMERICA: BAHAIS OF GERMANY OBSERVE THE NINTH OF THE MONTH.

THE following communication has been received by Mrs. Corinne True, Chicago, from the Bahais in the vicinity of Stuttgart, Germany:

"To our beloved Bahai sister and all the

friends in Chicago: Bahai love and greetings from this meeting at Zuffenhausen, which is held on the ninth of every month, that we may be united with all the believers in supplication for the Mashrak-el-Azkar."

C. Wiedemann

M. Wiedemann

Max Bender

Marie Schmid

Maria Schweizer

Chlorshiel Nur

Julie Staebler

Anna Koestlin

Christiane Wannke

F. Schweizer

Gustav Eger

A. Mueller

Mrs. A. Mueller

Amalie Fingerle

P. Scheuermann

AUTHORSHIP OF WRITINGS OF BAHÁ'O'LLAH ATTRIBUTED TO SOMEONE ELSE.

IN A LETTER just received from Mirza Ahmad Sohrab, Ramleh, Egypt, he writes as follows:

"Enclosed you will find Mr. August J. Stenstrand's pamphlet, *Call to Behaists*, No. 3,* which, as you know, is full of mistakes and unqualified falsehood, the author in such a shameless manner attributing the "Ighan," "Tajalleyat," "Seven Valleys," "Hidden Words," etc., to Ezal. This booklet was brought to the attention of Abdul-Baha and he

told me to write to America that an emphatic answer be given to this man and published in the STAR OF THE WEST. I believe this is the third time that this man has published this booklet and has scattered it among the friends. It is now high time to stop it. All those who are familiar with the writings of Ezal know that his composition was most childish, and today there are many volumes of such of his writings in the National Museum of London, which are being transcribed by the friends. These writings are a jumbled, confused, meaningless composition. When a man comes out so shamelessly and pretends that the indisputable Tablets and Books of BAHÁ'O'LLAH be-

*NOTE—Pamphlet entitled, "Key to the Heaven of the Beyan or a Third Call of Attention to the Behaists or Babists of America."

long to someone else it is time for the believers to refute such falsehoods."

While an emphatic answer is being written to this pamphlet, we refer anyone who may be confused, to "The Brilliant Proof," written by Mirza Abul Fazl, and published by Abdul-

Baha during his sojourn in America, which is an answer to the criticisms of an ill-wisher of BAHÁ'Ó'LLAH and Abdul-Baha. It is distributed by the Bahai Publishing Society, 5205 Jefferson Avenue, Chicago. Price, 15 cents.

The Editors.

FIRST ANNIVERSARY OF THE PASSING OF THORNTON CHASE.

Los Angeles Bahais hold services in their Assembly Hall and at the grave.

IN loving compliance with the request of Abdul-Baha, the friends in Los Angeles and vicinity celebrated the first anniversary of the passing of our brother, Thornton Chase. A party of ten went to the grave on the afternoon of September 30th, decorated the grave with flowers and spent an hour in prayer and communion.

The following Sunday a memorial service was held at the hall in Los Angeles, reading the Tablets and Utterances revealed by Abdul-Baha for our brother, and recounting his services in the Cause.

On Sunday, October 19th, being the anniversary of the visit of Abdul-Baha to the grave of Mr. Chase, a service was held at the hall, the talks of Abdul-Baha delivered in Los Angeles a year ago being read. Then we went to Inglewood Cemetery and laid our loving tributes upon the grave of the departed, also a wreath of immortelles from the Chicago Assembly, after which a half hour was spent in prayer and reading of the Hidden Words he loved so well.

As we entered the cemetery the sun, a ball of fire just above the horizon, shed a radiance over the landscape impossible to describe. So quiet and peaceful, so beautiful is that spot, it seems more like heaven than earth. As we came out, the sun had set, but the golden glow of the western sky flooded the distant hills and the lawn-like stretches of low lands at our feet. As we turned to gaze behind us at the beautiful cemetery we had left, that wonderful glow was over all. Indeed, we felt, as we boarded the car, that we were going back into the busy world of activity from the portals of heaven. All felt the benediction of that Presence in those two visits, that we had been baptized anew with the Spirit, and went forth resolving to emulate the virtues of our brother who had so gloriously attained and served the Cause so well.

We give you below extracts from two hitherto unpublished talks of Abdul-Baha, while in

Los Angeles, in regard to our brother. The first is from his talk given on Saturday night, October 19, 1912, the evening of the day of the visit of Abdul-Baha to this sacred spot, and the second is the closing words of his final talk on Sunday, October 20, 1912. H. C. W.

WORDS OF ABDUL-BAHA.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly, Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during his lifetime. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could, he endeavored to guide the people. You will never forget him, may you ever pray for him, be ever respectful to his family, and be a source of comfort to them. As many times as possible—at least once a year—you should make it a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will it be happy. The friends of God must be kind to one another, whether it be in life or after death.

* * *

The deceased, his honor Mr. Chase, was a blessed soul; he was a holy reality. His station in this life was not known. Yesterday I took a special trip and visited his tomb. At the time of visiting his tomb I found wonderful spirituality. *You must celebrate yearly, annually, the day of his departure from this life, and all of you, on my behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.** Mention the services he has rendered, read passages from his words, and

*NOTE—It would seem from this statement that Abdul-Baha desires either or both of the days to be remembered: (1) The day of the departure of Thornton Chase, September 30, 1912; (2) the day of the visit of Abdul-Baha to the grave, October 19, 1912.—*The Editors.*

explain the history of his life. This is my wish. I have arranged that there may be placed a tombstone on his resting place, and have written a sentence that may be engraved on that stone. For I loved Mr. Chase very much indeed. His heart was pure. He had no other aim except service to the Cause; he had no other thought except the thought of the Kingdom. Therefore he was very near to me, and

at the threshold of BAHÁ'Ó'LLAH he was accepted. The Blessed Perfection has invited him to His Kingdom. At this very moment he is submerged in the Sea of His Bounty.

Now, I say good-bye to all of you. At five o'clock I leave the hotel. But I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

[Continued from page 220]

of this love. What love exists among the Bahais! What unity obtains among these Bahais! What agreement there is among these Bahais! And what a well-wishing spirit is there among them! All envy it, and all long that such love may be witnessed elsewhere, and that such a bond may be established everywhere. Therefore, to you my first admonition will be this: Associate most kindly with all. Be as one family. All of you should pursue this same pathway. Let your intentions be one, that your love may affect and permeate other nations, so that other nations may all love one another, and all shall attain to this oneness.

The world of humanity is quite dark—you are the ones to be radiant candles. The world of humanity is very poor—you must be the treasury of the Kingdom. The world of humanity is exceedingly debased—you must be the cause of its exoneration. The world of humanity is quite bereft—you must endeavor to give it an impetus and progress in advancement, and according to the teachings of Baha, each individual member of humanity must ye love and be kind to, as well as yourselves.

The first sign of faith is Love. The purpose of the Holy Divine manifestations of the prophets is Love; the creation of phe-

nomena is based upon love; the life of phenomena is due to love; the radiance of the world is due to love; the well-being of humanity is based upon love; the happiness of mankind is based upon love. Therefore, I admonish you, strive within the human world that the Light of Love may be diffused. All the people of the world are thinking of warfare, you must be peace makers; all the nations of the world are engaged with themselves, are egoists, you should be thoughtful of others. All the nations of the world are neglectful, you must be mindful; all people are asleep, you should be awake and alert. Thus may each one of you, like unto a star, sparkle from the Eternal Horizon of Glory. This is my wish for you. This is my happiness, and therein lies my utmost comfort and well being; and for the attainment of these purposes I have come long distances; and praise be to God! I have attended this meeting.

* * *

[Dr. Fareed interprets.—“He is very much pleased with this meeting, and says it is very good, very good, for this meeting was meant to be for the commemoration of God, and the desire of all is good. Praise be to God! Praise be to God!”]

EXTRACT FROM A LETTER FROM RANGOON, INDIA.

The expected visit of Abdul-Baha to our soil has stirred the believers and all anxiously await any communication that might be received direct from him concerning it at any time. A recent Tablet announces the advent to India and Burma of two American Bahai ladies and an American Bahai doctor whom we welcome most sincerely; indeed an Oriental mind, so sentimental in its nature, feels in-

clined to regard these American friends as forerunners of Abdul-Baha. We congratulate our American brothers and sisters for the recognition their meritorious services to the Cause of El-Baha have been receiving at the Supreme Threshold.

(Signed) SYED JANAB RI,
Sec'y Bahai Assembly of Rangoon.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on “The Glad-Tidings of the Blessed Perfection” given at Mrs. Phillips’ Studio, New York city; (2) Talk by Abdul-Baha delivered before the Congress of Unitarians, con-

vened at Boston; (3) Tablet in answer to congratulations for Abdul-Baha’s return to the Orient; (4) Announcement of printing and distribution of the “Seven Valleys” in India, by Jiwa; (5) Tablet revealed for Jiwa; (6) Poem by Bassar.

بهمچنین شیراز ساری و غنی جناب آقا ستم پرور جواد
 خرم شاهی . و در بزد جناب آقا بهمن خداداد
 و شرکا . و سایر بلاد هم بجهت و توسط کمپانی
 شرکت برادران پارس در هر محل موجود است
 جمیع برادران و همشیرکان معنوی و روحانی رحا
 اینکه این کتاب مبارک مذکور را مطالعه نمایند
 ولی بشرط اینکه بخلوص نیت از ماسوی الله
 بکنیم و تقوی که سردار اعظم است پیشه کنیم
 و این جام جم بنوشیم و بنوشانیم قسم بذات حق که اگر
 بحق یقین آنچه شایسته و بایسته این روز فیروز
 بجای داریم تا الله روح القدس غلبه نماید و این عالم
 ظلمانی نورانی گردد و این خاکدان فانی جنت ابری
 شود و این خلق غوی وحشی و درندگی بصفت
 رحمانی تبدیل و پسند خواهد شد انک انت محب
 الدعوات

و در منزل مقصود رسیدی و در پیوسته شود
 به هبت دبت و دود و مرق گردیدی مظهر عنایت
 شدی و مطلع هدایت گردیدی این نیست مگر
 بفضل و بخشش خداوند آفرینش لهذا سزاوار
 ستایش و نیایشی جانت خدش باد ع

مِنْ كَلَامِهِ صَلَاةً

حضرت الهجاتا از اروپا پاکشید . خاکدان کشورها آه و واول پاکشید
 خطه امیرک شد تا یک تاشد شیراز آه و واول پاکشید
 کشور پارس و وز خورد و بزرگ برکت افغانان زین توده پاکشید
 چون زلالان مرکز میان جد شعله را نالهای الفراق از منطق گویا پاکشید
 ساغر پرونا و پراند فرنگ آمد کشت تاملای هر خود با نغمه احلی پاکشید
 شدر بحر آن بحر اعظم وارد پورت سعید از شفق آن سرزمین آوار پاکشید
 دیگر امیرکاجا انا لاهانی از فراق شایمان خست کار اولیا پاکشید
 زین سپهر مزون مشو لطفها ثلثات کر زخالت ای اروپا غصن اربا پاکشید
 غصن اعظم هر روح تعالیم به آء بکر زرد دامن خود آستین بالا پاکشید
 غیر الله در عالم کد این مظهر یون جهان را کرد بر پا خست در جهان پاکشید
 گاه مشرق گاه مغرب گجه و کد شمال محل این باکران را یکد و تمها پاکشید
 جدر استرهای رفقا و زجرا و چکر کرد صد اکبر انکوش جاهل و دانا پاکشید
 آید آن روزی که گوید حضرت عبد الهجا جانباپون و نک و خند و جیر پاکشید
 خاکان باید ما بر زمین روز و شب کدوت چشم مارا بنظر بر جانب پاکشید
 وقت آن شد که جمال پشانش برده بجز عشتاقان روح خوشتن بالا پاکشید
 موسم آن شد که از غنیم هر گوش آید گوش نه اقامت را ز عکاسه خط پاکشید
 که شود ذرات عشق آباد بالند از شرف عاشقان گویند دبر بر سر پاکشید
 ای بجا کی تکرم در کشور ما زندران مرکز محبت علم بر قبه بیضا پاکشید
 خانه بصا از عشق حال شمس محمد بلبل کس از اشتیاق و کی کل پاکشید

فانی بندای دوستان دوست بمان بهرام جیوم
 خرم شاهی تاریخ ۲۳ شهر شوال الحکم ۱۳۳۱
 از هندوستان بسمت خاک پاک ایران براه بزم
 و شیراز به بند عالم تا ما بر کرا خواهد پیش بکشد
 (نجم اختر) این کتاب مستطاب را زیارت
 کردیم فی الحقیقه در ترتیب طبعش خیلی حمت
 نمودند امیدواریم که حضرت جیوم باز موفق
 شوند تا کتابهای دیگر به طبع برسند
 ما هم اکثر کتب امریه بزبان انگلیسی داریم
 این هم لوح مبارک که با افتخار جناب بمان بهرام
 جیوم خرم شاهی نازل شده درج می نمایم

هو الله

ای طالب نور هدی جهانیان در ظلمت بی پایان
 و در بحر غفلت متغرق اما تو را به مجاهد پیروی

۴
مقام الهی است آنرا انتشار دهیم و بموجب آن عمل نمایم
تا بین بشر اخوت روحانی عمومی نشر گردد و این جز
بعوت روح القدس نشود سعادت فاسوقی
در این است عزت لاهوتی درین است و در جمیع
مراتب استغاضه از فیض ابدی در این است
اعلان صلح عمومی در این است وحدت عالم انسانی
در این است باین قوت روح القدس قرن نور را گردد
ونجاح وفلاح حاصل شود و عموم بشر متحد گردند
جمیع اوطان یک وطن گردد جمیع ملل ملت واحد
شوند و از برای عالم انسانی منقبتی بالاتر از این
نیست
الحمد لله در این قرن علوم ترقی نموده فنون
ترقی نموده حریت ترقی نموده عدالت ترقی نموده
لهذا سزاوار این عنایات ربانی گردیده و قرن
تأسیس صلح عمومی و وحدت عالم انسانی شده

کتاب مقدس
هفت ولدی
مژده باد اعلان نیک اختری
از دست ربان که برآید که از عهده شکرش بدرآید
بعد از حمد و ستایش حضرت یزدان مهربان
ونعت و نیایش مرکز میثاق و محبوب آفاق و دعای
بقا و کل نوع انسان خدمت جمیع اعیان الهی و برادر
معنوی و همشیرکان روحانی معروض اینکه در این
ایام بهجت توانان کتاب مبارک [هفت ولدی]
در بمبئی نهایت خوشحالی و بیچاپ اعلی و جلدش
پروشد بجا بهی و بر شد بجا بهی نیزه و قبه بارگاه
مخلص نیت و محققیت نام با کثر بلاد خاک پاک قدس
ایران مهتاده شد خصوصاً طهران و قزوین اداره
شرکت برادران یارسی .

لوح مبارک
لوح مبارک در جواب تهنیت ورود بشرق
هو الله
ای نفوس مبارکه : تهنیت ورود رسید و نهایت
سرور از احساسات وجدانیه یاران الهی حاصل گردید
ولی تهنیت و تبریک عبد البهاء وقتی است که بعبودیت
آستان مقدس موفّق گردد و شرط خدمت بجا
آورد تا مجال از این موهبت کبری بهره و نصیب
یافت بلکه بدعای یاران در مستقبل حرکت
مذبحی نمایم انوقت جای تهنیت و تبریک است
ولی از وطن حضرت مقصود اقلیم از نذران
خبرهای خوش میرسد که الحمد لله انوار شمس

۳۰ ان انبیاء فوق طاقت بشر خدمات کشیدند و خدا
 ها دیدند بعضی از آنها شهید شدند بعضی سرگرد
 گشتند تا آن اساس الهی را تأسیس نمودند ولی
 مدتی نگذشت که آن اساس حقیقت از میان رفت
 تقالیدی بمیان آمد و چون آن تقالید مختلف بود
 لهذا سبب اختلاف و نزاع بین بشر شد جدال
 و قتال بمیان آمد اما انبیاء بکلی از این تقالیدی
 خبر بلکه بپایر زیرا انبیاء الهی مؤسس حقیقت
 بودند حال اگر ملل عالم ترك تقالید کنند و توحید
 حقیقت نمایند متفق و متحد شوند و حقیقت
 یکی است و حقیقت تعدد قبول کند و حقیقت نورانی
 نصید است و اساس وحدت عالم انسانی اما تقالید
 سبب تفریق بشر و موردش محاربه و جدال است
 جمیع ادیان که مدح و مفاخره الیوم منبعت از تقالید آباء
 و اجداد است شخصی که پدرش یهودی بود او هم
 یهودی است اگر پدرش مسیحی بود او نیز مسیحی
 آنکه اگر پدرش بودائی بود او نیز بودائی و اگر پدرش
 زردشتی بود او نیز زردشتی این پسران جمیعاً تقلید
 آباء میکنند ابداً توحید حقیقت نمی نمایند و چون توحید
 حقیقت نمی کنند در حق تقالید مانده اند این تقالید
 سبب شده که بکلی عالم انسانی فتنه گردیده و این تقالید
 زایل نشود اتحاد و اتفاق حاصل نگردد و تا این تقالید
 محو نشود اساس و راحت عالم انسانی جبری نماید پس
 حقیقت ادیان الهی باید تجدید گردد زیرا هر دین
 بمنزله دانه بود انبات شد اغصان و اوراد پیدا
 کرد شکوفه و ثمر بار آورد حال آن درخت کهنه
 گردیده برگها ریخته آن شجر از ثمر باز مانده بلکه
 پوسیده شده دیگر تشبیه آن فائده ندارد پس
 باید دانه را دوباره بکاریم زیرا اساس ادیان الهی
 یکی است اگر بشر دست از تقالید بردارد جمیع ملل

و ادیان متحد شوند و جمیع با یکدیگر مهربان گردند
 و ابداً نزاع و جدال نماند زیرا جمیع بنده یک
 خداوندند خدا مهربان بکل است خدا سزاوارق
 کل است خدا محبی کل است خدا معطی کل است
 چنانچه حضرت مسیح میفرماید که آفتاب الهی
 بر کشته کار و نیکوکار هر دو می تابد یعنی رحمت
 پروردگار عام است جمیع بشر در ظل عنایت حق
 بوده و جمیع خلق غرق دریای نعمت پروردگار
 فیض و موهبت الهی شامل کل است پس ولور
 از برای کل راه ترقی مهیا و ترقی بر دو قسم است
 ۱ ترقی جسمانی .
 ۲ ترقی روحانی
 ترقی جسمانی سبب راحت معیشت است .
 اما ترقی روحانی سبب عزت عالم انسانی زیرا
 خدمت بعالم اخلاقی نماید مدنیست جسمانی
 سبب سعادت دنیوی است اما مدنیست الهیه
 سبب عزت ابدیه بشر انبیاء الهی تأسیس
 مدنیست روحانیه نمودند خدمت بعالم اخلاق کردند
 تأسیس اخوت روحانی نمودند و اخوت بر چند
 قسم است :-
 اخوت عاقله است . اخوت وطن است . اخوت
 جنس است . اخوت آداب است . اخوت
 لسان است . و لکن این اخوتها قلع و قمع نزاع
 و قتال بین بشر نمی نماید و لکن از اخوت روحانی
 که منبعت از روح القدس است ارتباط تام بین بشر
 حاصل شود بکلی اساس جنک قلع و قمع گردد ام
 مختلفه لایک ملت نماید اوطان متعدده را این وطن
 کند زیرا تأسیس وحدت عالم انسانی نماید خدمت
 بصلح عمومی کند لهذا باید ما بر اساس ادیان
 الهی پی بریم و این تقالید را فراموش کنیم آنچه حقیقت

۲
گردید و آثار باقیه ببار آید زیرا این عصر جمال الهی است
بهائالهی است موسم گل و چمن است و هنگام سبزه
و غری قدرا زیاد باشد شب و روز سعی نمائید تا بین
قلوب کمال محبت حاصل شود و در نهایت اتحاد باشید
چون که هر قدر اتحاد زیاد گردد تأیید بیشتر شود ملاک
نمائید من باین سن و این ضعف محیط اعظم را
طی کردم تا در رجوع شماها انوار محبت الله مشاهده
نمایم و روح محبت الله در قلوبتان نافذ بنم و شماها
را در نهایت اتحاد یابم زیرا شما گل های یک گلستانید
او ان یک شجرید و او ان یک آفتاب لهذا نهایت تسبیح
می نمایم و از برای شماعزت ابدی می خواهم و موهبت
سرمدی می جویم و در حق شما دعای کنم امروز روزیست
که هیچ فراموش نمی شود امروز روزیست که ذکرش
بقلم الماس نوشته خواهد شد

خطابه مبارک

خطابه مبارک حضرت عبد الجبار و حضور کنره موحّدین
در بوستن امیرکا شب چهارشنبه ساعت شش نیم ۱۳۱۲

امشب من از راه تان رسیدم خسته هتم
با وجود این مختصری صحبت میکنم زیرا جمعی محترمی می بینم
در این محضر حاضر و برخود فرض میدانم که صحبت بدارم
ملاحظه نمائید که جمیع کائنات تحکّم است زیرا
حرکت دلیل بر وجود است و سکون دلیل بر نیستی
کائناتی که تحکّم می بینید آن زنده است و هر کائناتی که
غیر تحکّم یابید مرده است جمیع کائنات در نشو و نما
ابدأ سکون ندارد از جمله کائنات معقوله دین است
دین باید تحکّم باشد و روز بروز نشو و نما نماید

اگر غیر تحکّم ماند افسرده گردد و پژمرده شود
زیرا فیوضات الهیه مستمر است مادام فیوضات الهیه
مستمر است دین باید در نشو و نما باشد وقت کنید
که جمیع امر تجدّد یافته است زیرا این قرن نورانی
قرن تجدید جمیع اشیا است علوم و فنون تجدّد یافته
است صنایع بدایع تجدّد یافته است قوانین و نظامات
تجدّد یافته است آداب و رسوم تجدّد یافته است
افکار تجدّد یافته است حتی علوم قرون ماضیه ابدأ
امروز ثمری ندارد قوانین قرون ماضیه ثمری ندارد
عادات قدیمه ثمری ندارد زیرا این قرن قرن معجزات
قرن ظهور حقیقت است و آفتاب درخشنده قرن
ماضیه است قدری در علوم نظر کنید آیا فنون
قرون ماضیه امروز ثمری دارد و یا قوانین طبیعه
قدیمه امروز ثمری دارد و یا نظامات استبداد دودار
عتیقہ امروز ثمری دارد واضح است که هیچ یک ثمری
ندارد با وجود این چگونه تقالید ادیان ماضیه
امروز ثمری دارند تقالیدی که منبعت از او هلم بوده
نه اساس انبیای الهی آیا ممکن است امروز فائذی
بخشد علی الخصوص در نزد اهل عقل و علم زیرا
نظری کنند که این تقالید مطابق حقیقت و علم
نیست بلکه وهم است لهذا مادیتون را بهانه عظیم
بدست آمده و مقاومت ادیان مینمایند ولی انبیاء
الهی تائیس دین حقیقی کردند و از این تقالید
بکلی بیزار بلکه معرفت الهی انتشار دادند و
دلائل عقلیه اظهار کردند بنیان اخلاق انسانیّه
نمودند و فضائل عالم انسانی را ترویج کردند تا انبیاء
انبیاء سبب حیات بشر بود سبب نورانیت عالم انسا بود
ولی نهایت اسف در این است که بکلی تغیر و تبدل
یافت آن حقایقی که انبیاء بصدهات و بیات عظیمه
فشر نمودند بواسطه تقالید از میان رفت هر یک

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سالی دوازده قران
ملا قدرت سنه ۷

جَنَّةُ الْخَيْرِ

۱۳۲۹

صفحه اول
جلد چهارم
شماره سیزدهم
قیمت اشتراك دلا ۱
نفر شمیر ۴

این مجریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانگی بشر و وحدت ادیان و انشای علوم و فنون و ترقی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد کرد

نَشْرُ الْقُرْنِ جَمَالِ مَبْکَی

نطق مبارک حضرت عبدالمجید در تصویرخانه سر فیلیپ در نیو یورک امریکا در حضور جمعیت زیاد از اجناب و متبینه ها ۱۲ آوریل سنه ۱۹۱۲

این قرن قرن جمال مبارک است این عصر عصر نورانی است این دور دوریست که جمیع انبیاء خبر دادند ایام قیامت است ایام غریب است فیضات الهی در پی است هر کس تخی بیفشاند شقایق حقایق برود و آن محبت الله است معرفت الله است فیضات آسمانی است عدل عمومی است صلح اکبر است و وحدت عالم انسانی

است اگر چنین تخی را فنی در این عالم بیفشاند در جمیع عوالم الهی برکت یابد الیوم جمیع اهل عالم منهلک در شهراتند مشغول اغراض نفسانی اند متلا فیض و عداوتند در فکر محرومانی لایکدیگرند منجوا بکلی یکدیگر را محو نمایند کنن شما جمعی هستی که جز محبت بعموم مقصدی ندارید و غیر از خدمت بنوع بشر آرزوی نخواهید پس باید جمیع قوی بکشید و بموجب تعالیم بهاء الله عمل کنید با جمیع بشر بر محبت و یگانگی معامله کنید تا این تخم پاک برود برکت آسمانی یابد انوار ملکوت تباید و فیضات الهی کامل گردد قدر این فیض بدانید بجان و دل بکشید تا انوار و آثار بهاء الله از اعمال و رفتار و گفتار تان ظاهر شود بقسمی که کل شهادت دهند که شما بهائی حقیقی هستید اگر چنین نمائید سعادت ابدیه برای شماست و فیض الهیه متواتر نازل بر شما تا هریک شجر مبارکی

امروز روز خوبی بود در این عالم ناسوت سرور برای من نمائند جز ملاقات اجناب دیگر در این عالم هیچ چیز مرا سرور نمی نماید چه از جهت جسمانی چه روحانی سرور من بملاقات اجناب و نشر نجات الله است لهذا امروز بسیار سرور گذشت چرا تا بیدات ملکوت الهی پیاپی میرسد و ملاقات اجناب پی در پی میشود اما کمال سرور من در اینست که به سیم شماها بموجب تعالیم بهاء الله قیام دارید و عمل میفایید و با قلبی منجرب به محبت الله و روحی مهتر بنجات الله و جانی زنده بروح القدس و صیای جمال مبارک را عاملید اول تعلم حضرت بهاء الله محبت است که باید بین بشر نهایت محبت حاصل شود زیرا محبت بندگان الهی محبت الله است و خدمت بعالم انسانی است لهذا تضرع بملکوت الهی کردم که شما مانند ستار از اخق محبت الله بدرخشید قدر این ایام را بدانید

نجمه

۱۳۲۹ ۲



از شیکاگو امریکا

مشاور سیزدهم ملاذی التعداد

فهرست مندرجات

۱. بشارت قرن جالبه که تعلق به مبارک حضرت عبدالبهاء در تصویرخانه سس فلیپ در نیویورک
۲. خطابه مبارک حضرت عبدالبهاء در حضور رکن موعودین در شهر بوستن امریکا
۳. لوح مبارک حضرت عبدالبهاء در جواب تهنیت ورود بشرق
۴. اعلان چاپ و توزیع کتاب مقدس "صفه وادی" از جانب بمان بهرام جیرم
۵. لوح مبارک که با افتخار جناب جیره نازل شده بود
۶. قصیده غزل من کلام حضرت بهار شاعر در ثانی حضرت عبدالبهاء

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

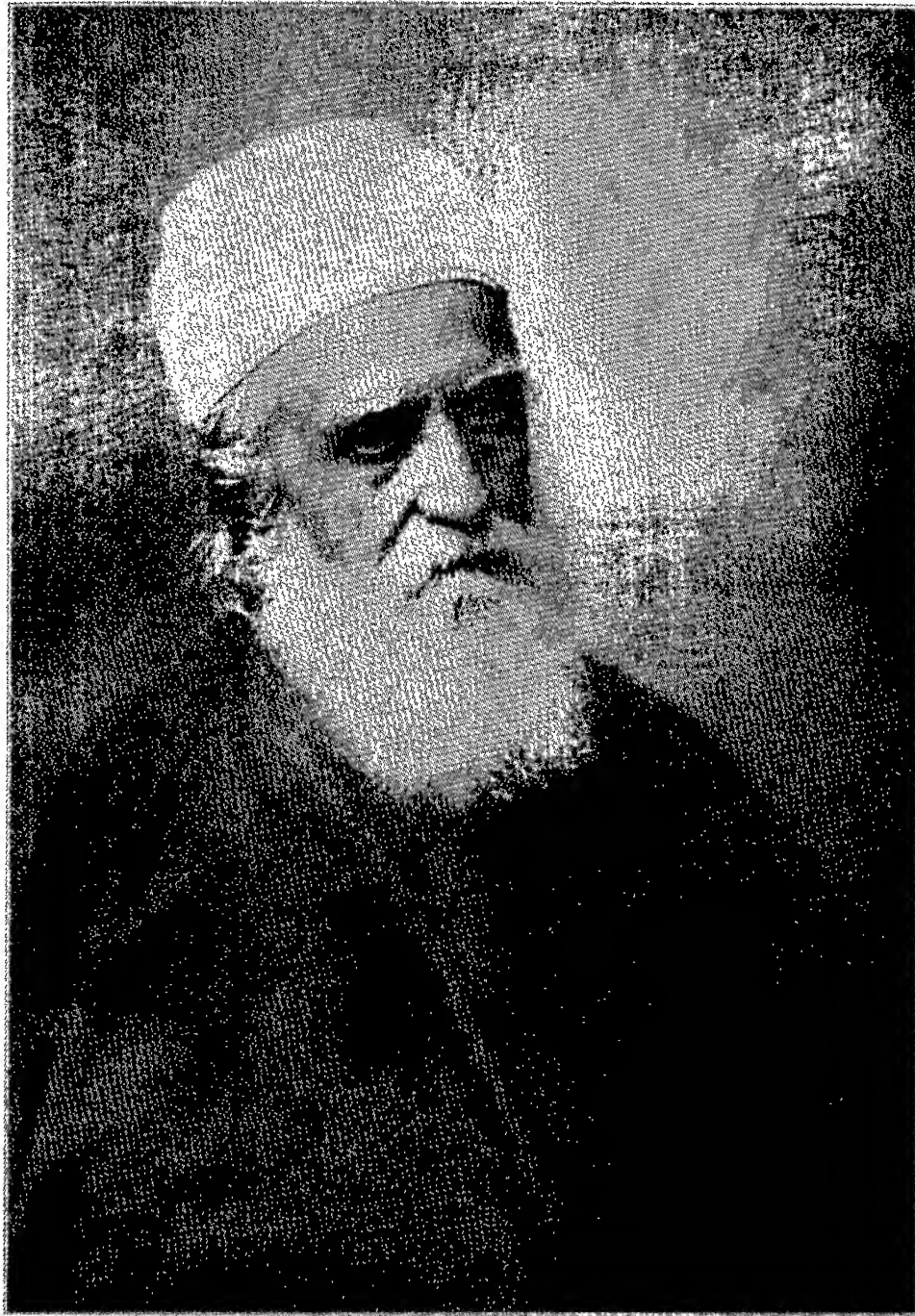
Vol. IV Chicago, November 23, 1913 No. 14

STAR OF THE WEST

Special "Center of The Covenant" issue

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THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

وحيه افداكه ناما عصيان واثان وسينعرا به سبيل عظيم
ناكواستد اطرادما انزلنا، فكاوا الانس اذا غصير الوصال
وهو كالمثل في المثل فوجهوا الى الله الذي انشعب
من هذا اصل الدين معصوا اذ ابراهه مباركه غصير عظيم
جده كذا في اظهرنا الاخر من عندنا وانا انشعب الكريم

لله اعلم
عبد

"When the ocean of My Presence
hath disappeared and the Book of Origin
is achieved to the end, turn your faces
toward Him Whom God Hath Purposed,
who hath branched from this Pre-Existent
Root."— Words of BAHÁ'O'LLAH.

He Is The Most Great, The El-ABHA!

THIS is *THE BRANCH* that hath extended from the Bower of Thy Oneness and from the *TREE* of Thy Unity. Thou beholdest Him, O My GOD, gazing unto Thee and holding fast to the Rope of Thy Providence. Preserve Him in the neighborhood of Thy Mercy!

Thou knowest, O My GOD that, verily, I have chosen Him only because Thou hast chosen Him; I have elected Him only because Thou hast elected Him. Therefore, assist Him by the Hosts of Thy Heaven and earth. Help Thou, O My GOD, whosoever may help Him; choose whosoever may choose Him; strengthen whosoever may advance toward Him; and reject whosoever may deny Him and desire Him not!

O My LORD! Thou beholdest My Pen moving and My Limbs trembling in this moment of Revelation. I beg of Thee by My craving in Thy Love, and My yearning for the declaration of Thy Command, to ordain for Him and His lovers that which Thou hast ordained for Thy messengers and the trusted ones of Thy Revelation.

Verily, Thou art the Powerful, the Mighty!

FROM THE TABLET OF *THE BRANCH*.

REVEALED BY *BAHA'O'LLAH*.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed, therefore, is he who abides upon its shores (*THE BRANCH*), and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the *BRANCH OF HOLINESS*—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath it* and is of those who rest therein!

Say: Verily the *BRANCH OF COMMAND* hath sprung forth from this *ROOT* which GOD hath firmly planted in the ground of the Will, the *LIMB* of which hath been elevated to a station which encompasses all existence. Therefore, exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto it and taste the fruits of its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and GOD hath adorned it with the Mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through it, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their Creator and sanctify the Self of GOD which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye GOD for its Manifestation (*THE BRANCH*), for verily it (*THE BRANCH*) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto GOD and whosoever turneth away from him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, he is the Remembrance of GOD amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of GOD, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth GOD, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from his roses and be not of those who are deprived. Appreciate the Bounty of GOD upon you and be not veiled therefrom—and verily We have sent him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of *THE BRANCH* are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of GOD, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

*The *Branch* referred to in this Tablet as "it."

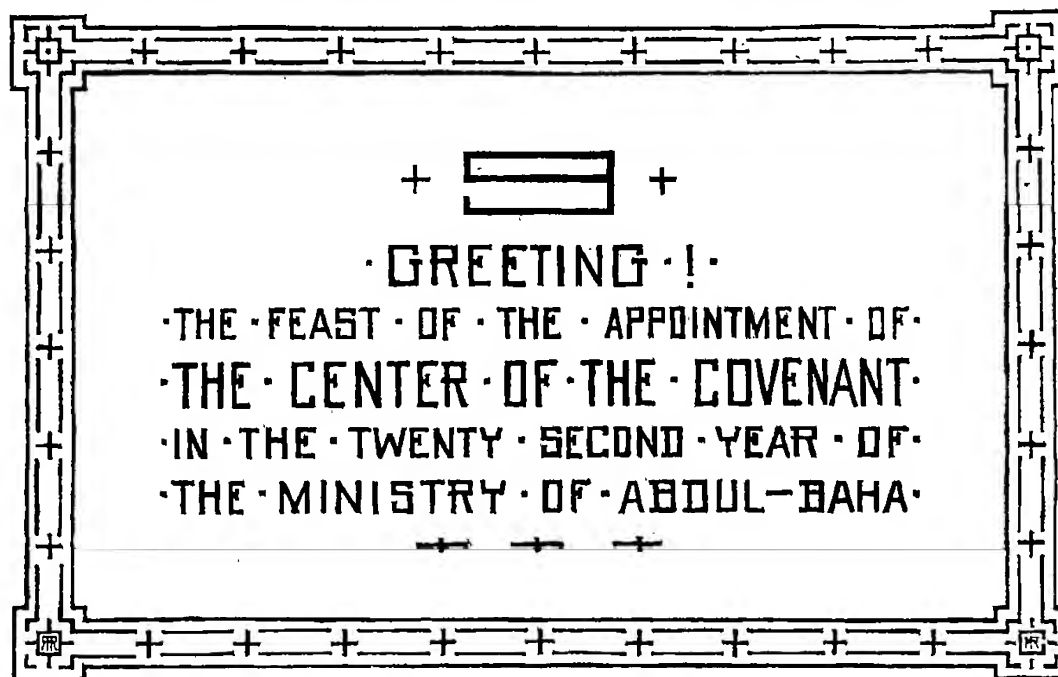
STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Kowl 1, 69 (November 23, 1913)

No. 14



"THE COVENANT" AND "THE CENTER OF THE COVENANT"

AS the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST—following its procedure of last year—devotes this issue to a presentation of the important subject of THE COVENANT and THE CENTER OF THE COVENANT.

During Abdul-Baha's sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of turning to the appointed Center and remaining firm therein, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences."

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'thou art Peter'—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHA'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament

with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (BAHA'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything [i. e., "the words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets"] Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted in regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted in regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted in regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted in regard to The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted in regard to the Blessed Beauty, BAHA'O'LLAH, that BAHA'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHA'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHA'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHA'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHA'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.*

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHA'O'LLAH in these countries, and that the teachings of BAHA'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!"

The Editors.

FROM THE *KITAB-EL-AH'D*—"BOOK OF THE COVENANT"

The Will and Testament of BAHA'O'LLAH.

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise and glitter:—

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not at its seeming differences. *This is the TESTAMENT OF GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabeen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, The *Akdas*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

REVEALED BY *BAHA'O'LLAH* FOR *ABDUL-BAHA*

AT ACCA, SYRIA.

O Thou MY GREATEST BRANCH!

Thy letter was surely presented before this Oppressed One, and I heard that which Thou hast communed with GOD, the Lord of the worlds.

Verily, We have ordained Thee the Guardian of all the creatures, and a Protection to all those in the heavens and earths, and a Fortress to those who believe in GOD, the One, the Omniscient!

I beg of God to protect them by Thee; to enrich them by Thee; to nourish them by Thee; and to reveal to Thee that which is the Dawning-point of riches to the people of Creation, and the Ocean of Generosity to those in the world, and the Rising-point of Favor to all nations. Verily, He is the Powerful, the All-Knowing, and the Wise!

I beg of Him to water the earth and all that is in it by Thee, that there may spring up from it the Flowers of Wisdom and Revelation and the Hyacinths of science and knowledge.

Verily, He is the Friend to those who love Him, and an Assistant to those who commune with Him!

There is no GOD but He, the Mighty and the Magnified!

REVEALED BY *BAHA'O'LLAH* TO *ABDUL-BAHA*WHEN *ABDUL-BAHA* WAS IN BEYROUT, SYRIA.

Praise be unto Him! who honored the land of Beyrout with the feet of Him around whom all the Names revolve. Therefore, all the (created) atoms have announced good tidings unto all the contingent beings, that the Sun of the Beauty of the *Greatest* and *Majestic* BRANCH of GOD, the Most Weighty and Well Made Mystery of GOD, hath arisen, dawned, appeared, gleamed and shone forth from the Door of the Prison (Acca) and its Horizon, and advanced to the former place (Beyrout). Therefore, the prison land is darkened, while the former is rejoiced.

Exalted! Exalted! is our Lord GOD, the Creator of all things and the Maker of Heaven, by whose Power the Gate of the Prison is opened,—the opening of which fulfilled that which was formerly revealed in the Tablets.

Verily, He is Powerful to do that which He pleases; the Kingdom of Emanation is within His Grasp! He is the Powerful, the Knowing, the Wise!

Blessed is the land which is honored with His footsteps!

Blessed is the eye which is illuminated by His Beauty; the ear which is favored with hearing His Voice; the heart which has tasted the sweetness of His Love; the breast which is dilated by commemorating Him; the pen which moves in praising Him; and the Tablet which bears His Signs!

I beg of GOD, the Exalted, the Most High, to cause us to attain His visit ere long.

Verily, He is the Hearer, the Powerful, the Answerer!

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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No. 14

"BRING THEM TOGETHER AGAIN, O LORD, BY THE POWER OF THY COVENANT!"

Bring them together again, O Lord, by the power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another. O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the Clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the Spiritual! O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou art the Generous, the Merciful, and the Benevolent.

—ABDUL-BAHA.

TABLET REVEALED BY ABDUL-BAHA TO MR. ROY C. WILHELM.

Upon whom be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou, my dear son!

Thy letter, dated July 3, 1913, was received. Its contents indicated the firmness and steadfastness of the believers of God and told of the holding of a divine meeting in your radiant, charming country place. Praise be to God, that that day was spent in the utmost joy and happiness. That annual memorial meeting will be the souvenir of Abdul-Baha, especially when it is passed with infinite delight and gladness.*

The confirmation of the Kingdom of ABHA

*Refers to a Feast given at West Englewood, N. J., June 29, 1913, by the Bahais of New York city and vicinity, in commemoration of the Feast given by Abdul-Baha on the same date in 1912—see the STAR OF THE WEST, No. 8, Vol. III.—The Editors.

shall descend uninterruptedly upon those souls who are firm in *The Covenant*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *The Covenant*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation, and yet they are not awakened. This Covenant is *The Covenant* of His Holiness BAHÁ'O'LLAH. Now its importance is not.

known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

Consider that during the life of Christ—

thank thou God, that—praise be to Him!—in the garden of *The Covenant* thou art like a fragrant hyacinth and in the congregation of the love of God like an ignited candle.

Convey the wonderful ABHA greeting to his

THE confirmation of the Kingdom of ABHA shall descend uninterruptedly upon those souls who are firm in *THE COVENANT*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *THE COVENANT*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament, have fallen into a well of degradation, and yet they are not awakened.

This Covenant is *THE COVENANT* of His Holiness BAHÁ'O'LLAH. Now, its importance is not known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

—ABDUL-BAHA ABBAS.

(may my life be a sacrifice to Him!)—His Cause had no importance whatsoever; nay, rather the people scoffed and ridiculed Him and according to the Text of the Gospel, they called Him, Beezlebub. Now you can see the importance which it had later. In short,

honor Mr. Harris and his honor Mr. Hoar and all the believers in God.***

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 2, 1913, Ramleh, Egypt.

OUR PERSIAN SECTION this issue contains: (1) new photograph of Abdul-Baba; (2) address by Abdul-Baha, "The Return of the Divine Springtime," delivered in New York city; (3) talk by Abdul-Baha given to some American Bahais at Ramleh, Egypt;

(4) article by Charles Mason Remey, "Service in the Kingdom"; (5) glad-tidings from Egypt, by M. Abul Kassim Gulestanch; (6) news from the Bahai assembly of Mandalay, Burma, by Seyed Moustafa; (7) celebration of the Birthday of BAHÁ'O'LLAH.

SERVICE IN THE KINGDOM.

This article was approved by The Center of the Covenant, and some copies in both English and Persian were spread in 1906.

IN the teachings of Abdul-Baha is found recurring and recurring the command to SERVE; to go forth and teach and spread the glad tidings of the coming of the Kingdom*; and together with this command is his promise to all, that through doing this, his bidding, they will receive Divine confirmation and spiritual strength.

In physical man the heart is the center of the life of the body, and from it is sent forth the blood which feeds and nourishes every part of the body. In like manner is Abdul-Baha the heart and center of the body of believers in the world.

The Bahai Faith is THE COVENANT which is in this day established upon the earth, and Abdul-Baha is The Center of this COVENANT. From him all members of it receive spiritual force and sustenance.

As the organs which make up the physical body of man are dependent upon connection with the heart in order that they may receive life force, so are the believers—composing the spiritual body of The Faith—dependent upon their connection with Abdul-Baha; for through Him and through Him *only*, can they receive the spiritual force and sustenance necessary for their growth and development in The Kingdom.

Regarding the organs of the physical body, one sees two factors in their various workings, namely, a receiving of energy and force, and a giving off of the same. The organs receive the life force from the heart and give it off according to their various functions; however, as soon as the supply of blood is cut off, the organ ceases to function and to give off energy; and, again, as soon as an organ ceases to do its work properly, the supply of life force from the heart is diminished. This is a law of nature in the physical realm which governs the healthy action of every member of the physical body.

Now consider the body of the faithful believers: If any one member severs his connection with The Center of THE COVENANT—from whom all receive their spiritual force—he ceases to be a living and active member of the body; and, again, if he be not working and performing his function in The Kingdom, the supply of spiritual sustenance flowing to him from The Center of THE COVENANT will be diminished in proportion as he fails to perform his work.

The well-being of any organ of the human body depends upon its continued action, and upon this also depends the well-being of the human body as a whole. So it is also with the body of believers. Each one has a special and a necessary work to perform, and his own salvation, as well as the general welfare of the body as a whole, depends upon his performing this duty.

In this day the believers are being tested and tried. There are great forces in the world working against them, and only the strong and steadfast ones will be able to stand. The only way by which one can obtain spiritual force and vitality to arise above all conditions and to attain to divine development of soul is through carrying out most minutely this command of Abdul-Baha, to work and to go forth to teach and to spread The Kingdom.

All are standing in the "eleventh hour" of this Great Day, and no one knows when the great world tests, of which Abdul-Baha has so often spoken, will be upon "the faithful." When these calamities descend, there will no longer be any time to consider ways and means for carrying out his commands.

So, now, while there is yet time, let all arise with steadfastness of purpose to carry out the Holy Command to SERVE, in order to establish themselves as faithful servants in The Lord's Vineyard.

CHARLES MASON REMEY.

Washington, D. C., January, 1906.

*i. e., that the Kingdom has come.

الانجزيهائيان صيدله

بقلم جناب فاضل حضرت آقا سيد مصطفی

این فانی در ملک پرما مفتخر بخدمات بندگان آستان مبارک است. الله الحمد فضل و عنایتش شامل حال من و جمیع الاحوال و لا یقطع جنتش منبسط در بیط غبراء و لکل نصیب علی حسب ما شاء و ما اراد و ذلک من غیر استحقاق محض فضل قارن و تنعمیم.

الله الحمد امر الله در جمیع اقطار و اشیاء هندوستان و برما در نهایت ترقی و ترقی است جناب آقا محمد ضا شیر بی ای پس از تکمیل علوم فزنی در بمبئی سفری بایران رفته و معاودت به هند نموده سیاحتی در همه مدن و دیار کرده اعدای علم میثاق و امر الله را در هر انجمن فرموده با کامیابی تمام رفیع و ظفر نمایان باز نمود بمركز خود شان که کراچی سنده است نموده مشغول بتدریس در مدرسه اسلام کراچی و تبلیغ هستند.

و الله الحمد مؤید و موفق در هر حال می باشند و مفتخر بلوح مبارک انبیا برین و خصوص این خدمت گردیده اند در بر ماه چهارشنبه ۷ ماه می ۱۹۱۳ جناب مرحوم متصاعد الی الله آقا محمد سلیمان عرف کرچی که رئیس انجمن این محل بودند با وفق ملکوت برای صعود نمودند و در بریم دیگر که ۸ ماه مذکور و یوم پنجشنبه بود مدفون شدند ایشان در خدمت احباب آمریک و ایران که با بر مبارک حضرت مولی الوری ارواح العالمین فداء برای تبلیغ امر الله باین صناعات تشریف آورده اند معروف اند و از روزیکه با بیک بطور حق فایز در خدمت آستانه مبارکه در کمال جانفشانی و ثبات و غیرت و محبت و رحمت و سرگرمی

مشغول بودند در سن ۱۵ سالگی صعود فرموده از آنیکه چون شل ایشان در احباب احدی نبوده که باین اوصاف و نفیر امتیاز بین الاحباب داشته باشد از فراق ایشان همه دوستان متالم و محزون می باشند ولی چون در کمال ایمان و استقامت و ثبات بر عهد و پیمان حضرت رحمن بسلامتی تمام از این جهان که گذرگاه محض است بجهان باقی جاویدانی شتافتند جای حزن و اندوه نبوده چه که فوت و فناء در نیاید و این اوصاف و اخلاق ستوده حمیده و محبت و رضا بر جمیع احباب و برگزیده جاوید و پابنده می ماند.

نجم باختر :- ان خدا خواهیم که وجود آقا سيد مصطفی را از کل مکروه محفوظ فرماید فی الحقیقه سالهای سال گذشته و ایشان مانند شیر الهمی در میدان خدمت امر الله جولان می نمایند و در اطراف هندوستان و برما به نشر نجات الله مشغولند.

به جناب آقا محمد ضا شیرانی تهنیت می نمایم که شکر الله به همین خدمتی موفق شدند این است فخر اهل بها و سرور مکان ملکوت اعلی خبر صعود آقا محمد سلیمان علیه عنایه الرحمن سبب حزن قلب و یاران گردیده است ولی ما مطمئن هستیم که :-

اِذَا مَاتَ مِثْلُ قَامِ سَيِّدٍ
قَوْلُ لِمَا قَالِ الْكَرَامُ فَعُولُ

عنده قول ليمالك

در ۱۲ این ماه نو شهر که عید سید تولد جمال قدم حضرت بجا رانده می باشد محافل غریب جمیع آن روز متذکران را در حق الله حرف نمودند و به احبابی عزیز شرق تبریک و تحنیتی می فرستادند

بقلم آقا میرزا ابوالقاسم گلستانه علیه سلام الله
الحمد لله شمس حقیقت اشراق قدرت و عظمت
بکمال اشراق بر اهل امکان تابیده و درخشان و
انوار صحت و بشارت انجبین بین محبوب العالمین
سالم و کمال است آثار بیانات مبارکه حضرت
مولی الوری در عالم انشاء ظاهر و هویدا و تعلیمات
بدیهه که روح این عصر و نور این قرن است در عروق
و شریان اهل عالم جاری و ساری است انظار کل امر
مترجم بطهر اسم اعظم و صلح عمومی و وحدت عالم
انسانی و اتحاد و الفت حقیقی عالم بشری جلوه گراست
و قی است که اهل بهار بکمال صحت و وقار و عزت
اهل عالم قیام و کل امر را بر آنچه خیر و صلاح و سبب
نجاح و فلاح است آگاه و دلالت فرمایند تا همت
نیکان چه کند و اذ اقاماتشان چه ظاهر و عیان
حضرت مولی الوری ارواحنا و جواهر الارواح لثرا
مقدمه الاظهر فداء روز شنبه هشتم نو فبر بعد
از ظهر از اسکندریه با کشتی رومانی توجه به پورت
سعید فرمودند روز یکشنبه نهم ساعت نه
پورت سعید برود و مبارک بودن جدید یافت
و محل توجه مشتاقان گشت تکرار فوق قلوب
جان نثاران روح و روحان و حیات جاودان
مبدول فرمود و کل را از بشارت صحت و وجود
مبارک سرور و شکر نمود همه خاضع و مطاع
و ساجدیم و امید داریم بکمال صحت و بخت پس
از چند روز تغییر آب و هوا مراجعت برادر فرمایند

نجم باختر :- خبری رسید که جناب
آقای میرزا علی اکبر نجفانی بر حسب امر مبارک عازم
اسلامبول گشته . الحمد لله مرید و موفق
هستند و هیچ فکری جز نشر نجات الله ندارند

که روی پای خود ایستاده و اسخ مانند فقط سبیلی که بواسطه
آن کسی قادر خواهد شد که قوه روحا و مایه الهی
در یافت کند این است که مافوق مطالب و تیریه پرواز نماید
و رسیدن بترقی روحانی روح منوط است بعمل نمودن در
کمال دقت این امر همان حضرت عبد البهار که کل برای
انتشار بپای ملکوت و بشارت تعالیم لاهوت قیام نموده و از جای
خود حرکت ننمایم تمام ماهها ایستاده ایم در ساعت ۱۱ این
امر عظیم هیچ کس و نا نیست پروقت آمدن این امتحانهای
شدید که حضرت مولی مکرر فرموده اند در الواح که ثابتین
امتحان خواهند شد و قی که این شداند نازل شد انوقت
وقت نیست برای ملاحظه نمودن بعمل آوردن و از مبارک
لذا حال چون هنوز وقت همت کل با بستی با کمال سرور
و ثبوت قیام نمایم و امر مقدس "محمودیت" را بعمل بیاوریم
و چون خادمین با وفای کرستان خود را فدا کنیم
نجم باختر :- چون این ورقه بارض مقصود
بجمله تصحیح فرستاده در لوح جناب شد الیه اذن انشاء
جاری و نموده :- "ای ثابت بر ایمان و رقه
مخفی در باب خدمت ملکوت و ارباب و اذن انتشار
خواسته بودی ملاحظه کردید در میان احباب انشاء
دهید ع"

نجم باختر :- جناب ستریمی تقریباً نه ماه است
که در شرق و غرب امریکا سفر میکند حتی بجزایر هونولولو
رفته است محض تبلیغ امر الله و نشر نجات الله بآرک
الله فیه .

بشارت از مصر

صورت تکرار مبارک از پورت سعید روز ۱۱ نو فبر ۱۹۱۳
محمد تقی اصفهانی مرجعش بمصر
العید مبروک علیکم وعلینا جمیعاً حتی جیده
عجاس

نفس خارج تبلیغ شوند و حیث امر الله بکوش
همه برسد و احبباء الهی تربیت شوند اخلاق و
پیدا کنند نورانی شوند روحانی گردند انوار ملکوت
در قلوب آنها بناید تا در همه چیز ممتاز از دیگران
شوند بحسن اخلاق از همه ممتاز شوند بصدیق
از همه ممتاز گردند و به مخالفت نفس و هوی مائل
و متصف شوند جمیعشان آرزویشان رضای
الهی باشد بکلی از خود فانی شوند تا آنکه
حیات ابدی یابند و بهائی حقیقی گردند .
مقصود من این بود که تحمل این سفر پر
کردم بکلی این جسم من آب شده مثل آنکه جمیع اعضا
از هم دیگر پاشیده گشته اسید و اسه که از این
نجات من ثمری حاصل گردد .

عبودیت در ملکوت

بقلم جناب ستر چارلز ماسن ریوی علیه بجا ، الله

روحانی و خود را ملکوتی اخذ می نمایند همان قسم که
اجزاء جسد جسمانی ترکیب این هیئت انسانی را میکند
و بدون استثناء برای اخذ قوه حیات قلب تعلّقند
بهین وضع احبباء که جسد روحانی عالم را ترکیب نمایند
مقلّقند بحضرت مولی زیرا بواسطه آن و بواسطه
او فقط آنها قادر خواهند شد که حیات روحانی خود را
که لازم است برای نمودن ترقی در ملکوت اخذ کنند چون
در اعضای جسم انسانی ملاحظه می گردد شخص می بیند که دو
قوة فعالیت است در اجزاء مختلفه یکی قوه دریافت نمودن
ماده حیات و قوه ثانی عطا نمودن و توزیع کردن آن قوه حیات
اجزاء جسد قلب قوه حیات دریافت می کند و آنرا بحسب
اعمال مختلفه شان به اطراف جاری میدارند ولی محض
اینکه خون قطع شود اعضا بدن هم فی الفور عمل
خود را قطع نموده و بی قوه می شوند و دوباره بعضی اینکه
بک عضو از بدن انحلال در فعالیتش اتفاق افتد این اضعاف
و بعضی است که قوه حیات که از قلب میرسد قطع نموده است
این ناموس طبیعت است در عالم طبیعی که اعمال سالمانه هر عضو
جسد انشاز حکم است حال جسد احبباء را تا بین را ملاحظه
فرمایید اگر یک عضوی از این جسد را بجه خود را با مرکز قیام قطع
کند که تمام ماده روحی از او دریافت نمیکند و دیگر یکی از اعضای
صحیح و سالم و فعال این جسد نیست و دوباره آنگاه او کار نکند و
در ملکوت الله عمل خود را بجای نیاورد مادام که نزول عطا یا است
بر او اندک نشانی رو با قطع خواهد گذشت زیرا این عباد را بجای آوردن
اعمال خود نبود صحیح هر یک از اعضا جسد انشاز است بر فعالیت
دائی آن و بر روی اساس این ناموس صحیح تمام جسد ساخته شده است
همین نوع است جسد احبباء هر کدام یک کار مخصوصی دارند که برای
نجاح خودش بعمل بیاورد و همچنین هست و سلا جسد کامل متعلق
است بر اینکه هر نفر کار و عمل خود را با حس وجه بجای آورد .
در این دین احبباء امتحان می شوند قوی عظیمه در عالم است که برضد
آنها در کار است و فقط آن کسانی که ثابت و مستقیم هستند قادرند

در عالم حضرت مولی عبد البهائم مکرر حکم
عبودیت ملاحظه می گردد که برای تعلیم دادن و انتشار نمودن
نشاطات ملکوت الهی قیام بایستی کرد و مع این حکم چنان
و عده شده است که کل بواسطه بجای آوردن این امر
میرم تأییدات الهی و قوه روحانی بر آنها نازل خواهد
شد .

در انسان طبیعی قلب مرکز حیات جسد است و از این
نقطه خون که خوراک و پرورش میدهد هر چیزی از بدن
را در جریان است بهین قسم حضرت مولی قلب
و مرکز جسد احبای عالم است دین بهاء الله عهدی است
که در این دین بر وجه غیر برقرار شده است و حضرت
مرکز این عهد است و از او تمام اعضای این دین ماده

رحمت بهار الهی

نطق مبارک حضرت عبدالجبار در منزلت حضرت بهار الهی
در خانه مستر و سرکار مجری مورتن ۱۳ آوریل ۱۹۱۲
در شهر نیویورک امریکا در حضور ازحام عظیمی از یار و افتخار

اشجار بارور گردید و از نیم عنایت سبز و خرم
مانید پر برك و شكوفه شوید مانند دخت
خشت نباشید که هر قدر باران بهار بارد
نیم جان پرور و زد ابدان اثری ظاهر
نشود پس نهالهای جنت ابری باشید و
گل‌های گلشن الهی گردید در نهایت خرق
و طراوت باشید و فیض ابدی زنده شوید
و حیات پاینده یابید دوباره [برای] شما دعا کنم

بیانات مبارک

بیانات مبارک حضرت عبدالجبار بجهت چند
نفر از بهائیان آمریکا که برای تشریف حضور
تازه وارد شده اند آماه نو فبر ۱۹۱۳ م

بسیار خوش آمدید مانند مادر اینجا
مانند عبادت است امیدوارم که نتایج عظیم
حاصل نماید جمیع نفوس خوابند و شما بیدار
همه مشغول بدنیاهستند ولی شما مشغول
بخدا این موهبت عظیمه است از برای هر کس
تکمن نیت اینست که حضرت مسیح میفرماید
دعوت شده گان بسیارند ولی منتخبین قلیل
اما حالا معلوم نیت بعد ظاهر می شود
مؤمنین به حضرت مسیح مجتمع می شدند ولی
کسی اهمیت نمی داد بعد معلوم گشت که
چه قدر اهمیت دارد حالا هم اجتماع ما
موجب ظاهر اهمیتی ندارد و کن بعد معلوم
خواهد گشت

این سفر با مراد است که من نمودم و این سفر
بعیده را که طی کردم مقصودم این بود که

ایام ظهور مظاهر مقدسه بهار الهی است الفی
قلوب را سبز و خرم نماید گل‌های حقایق بشکند اشجار
وجود انسانی پرثمر شود انهار اسرار جاری گردد و
چشمه عرفان بجوشد و از باران نسیان الهی
عالم وجود تازه و تجدید گردد اما چون مدتی
گذرد کم کم حقایق الهی فراموش شود قلوب پژمرد
مانند و نفوس مانند مرده گردند فیض الهی منقطع
شود و اسرار باقی در بین نفوس گم شود لهذا
بهار یزدانی جلوه نماید باران رحمت ببارد
نجات عنایت مریکند عالم وجود را زنده گرداند
حدیقه عرفان پر شکوفه شود اشجار وجود آثار
آبدار دهد باری چون مدتی بود باز نجات
الهی منقطع شد آن کمالات غانده روحانیات
مغلوب گردیده مادیات غلبه کرده عالم امکان
مانند جسم بی روح گشته اثری از بهار غایب
پس حضرت بهار الله ظاهر شد بهار الهی
تجدید فرمود همان نجات بزرگ آمد همان
ابر باریدن گرفت همان فیض احاطه نمود
حال روز بروز عالم انسانی در ترقی است و
نیم جدید در هبوب اشجار وجود خرم است
و انهار اسرار جاری است فیض ملکوت محیط
است تأییدات جمال ابری مؤیدات و نقیضات
روح القدس جان بخش است

امیدوارم در این بهار الهی فیض ابدی
جوئید حیات آسمانی یابید در گلشن امکان

سپهر ۱۳۳۱

سال چهارم

۱۹۱۳ میلادی

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Nº 14

سالی دوازدهم

ماه قول

مَجْلِدُ الْخَاتِرِ

صفحه اول

جلد چهارم

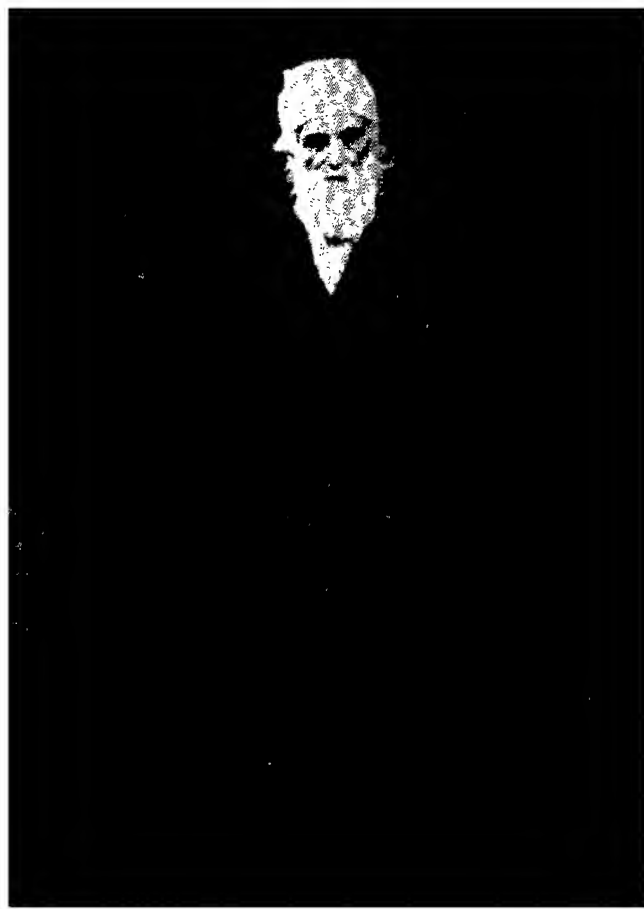
شماره چهارم

قیمت اشتراك

ماه نوامبر ۲۳

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهانهای آن برای در سائل گوناگونی
بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف
جهان و ترویج حقائق این دین عموی خواهد نوشت و مقالات مفیده که موافق سلیقه اوست قبول و نشر خواهد گردید

مرکز الميثاق
عَبْدُ الْبَهَاءِ



THE CENTER OF THE COVENANT.

نجمه

۱۳۲۹ ۲



شیکاگو امریکا

شماره چهاردهم مالدی الحث

فهرست مندرجات

۱. عکس جدید حضرت عبداللہاء از عمل مدیر مجریہ اختر و کتیبہ بغدادی
۲. نطق مبارک حضرت عبداللہاء در سلسلہ جمعیت بھار الای
۳. بیانات مبارک حضرت عبداللہاء برای چند نفر از مسافریہ ایراک در روز ۱۴
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۶. انزال سخن میانان مدللہ بقلم جناب آقا سید مصطفی
۷. تعید سعید مولد جمال قدر حضرت بھتار اللہ

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STAR OF THE WEST

Special "Teaching" Issue

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IF you are sincere in your love for me, then love and serve the believers of God; then love and serve your fellow-men.

These days, I do not feel very well. My remedy is to hear that the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about love and I will love him more. The friends must be real peacemakers; not stirrers up of strife nor sowers of seeds of discord, nor acting with superiority one over another.

I am now growing old. O, very old! All through my life I have carried on my back, gladly, the burdens of the believers; but now I ever anticipate hearing the good news of service actually accomplished by them. Save this, I have no other joy in the world.

Will they not make me happy?

Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path?

Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigor?

Will they not listen to me?

How my heart leaps with joy when I hear the friends love each other, always overlooking one another's small mistakes; and that they are forgiving their enemies!

—ABDUL-BAHA.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Massa'el 1, 69 (December 12, 1913)

No. 15

THAT which is THE MOST IMPORTANT OF ALL THE AFFAIRS IN THIS DAY is to TEACH THE CAUSE OF GOD!

You must engage in the diffusion of the Fragrances of GOD, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these mouldering, dead bodies, make intelligent and mindful these negligent hearts. Thus may they free themselves from this nether world and soar toward the Universe of the Almighty!

—ABDUL-BAHA.

From Tablet to Albert R. Windust, Chicago.
Translated Oct. 23, 1913, Ramleh, Egypt.

A CALL TO TEACHING!

Extracts from the "Diary of Mirza Ahmad Sohrab"

This is the Divine Season of Seed Sowing

"I T is not my duty to command particular persons to arise and *teach the Cause*.

Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. *This is the season of teaching*, and therefore it will yield results. In every season, something will be productive. If, during the seed-sowing time, we want to gather the harvest, we shall fail. If, at the time of irrigating, we desire to do something else, failure will be the result.

"Now, this is the Divine season of seed-sowing. Every Bahai must become a heavenly cultivator. If, at this season, he performs the prayers of all the past and future ages, it will yield no fruit. My primal object of this long trip was to show, by deed, to the friends of God, that *this is the season of teaching the Cause*. Although Acca and Haifa [Syria] are the headquarters of the Cause, and I should stay there and from those Centers administer the affairs of the Cause, yet I left everything and traveled throughout the earth to herald the coming of the Kingdom of ABHA.

"Any person desiring to be surrounded by the Confirmation of the Blessed Perfection

[BAHA'O'LLAH], must arise and *teach the Cause*.

"This is the Path!"

Words of ABDUL-BAHA.
From the "Diary of Mirza Ahmad Sohrab,"
July 2, 1913.

We Must Be Up and Doing

The Bahai Cause is much in need of real, earnest workers; workers who will surmount all opposition, meeting the antagonist as a firm rock before the blowing of the winds of tests and storms of trial. How many trees are uprooted by one tempestuous wind and how many ships have been wrecked by one storm!

There are many lands athirst for the Water of Life; let the friends of God irrigate them with the vernal showers now descending from the Kingdom of ABHA. There are many souls hungry for the Heavenly Bread; we must invite them to the Banquet of the Lord. The lethargic must become active, the sleeping ones must be awakened; the dispirited ones receive a share of the inexhaustible Favors, and the sweet music of the Supreme Concourse be heard.

We must be up and doing some kind of service, no matter how slight it is. Praise be

to God! that the Orb of the Centre of the Covenant is shining and His Mercy is all-encompassing. He is teaching us, and gently and lovingly guides us in the right path. We all hope to serve him in some way or another; to win his good pleasure by sincerely walking in his footsteps; to become the signs of his love; the embodiment of his compassion, and the humble followers of his eternal law.

From the "Diary of Mirza Ahmad Sohrab,"
July 3, 1913.

The Cause of BAHÁ'O'LLAH is the Solvent for All Problems

Whether we live in the East or in the West, the invisible Power of BAHÁ'O'LLAH is unifying our scattered forces and training us for the service of His Kingdom—the kingdom of universal love and inter-racial amity. Today, the world of humanity is in need of this Power more than at any other time. The keen competition which is carried on by the captains of industry and finance; the discontent and social unrest of the laboring classes; the bigotry and extreme fanaticism of religionists; the heat and bitterness with which fantastic controversies are upheld between sectarians; the spirit of superiority with which some nations look upon others; the lust of conquest and the desire for the extension of territory; the social and political rivalries between nations and governments, and the hatred and enmity existing between the different races:—all these antagonistic forces clashing against each other, apparently aggravate the situation and make "confusion worse confounded."

But the Power of the Blessed Perfection has come to stay, bringing healing under its wide, outstretched wings. *This Power alone is the solvent for all these puzzling problems.* There may be found here and there some medicine to give temporary relief; but the lasting and permanent cure is the Bahai Power, which unites all peoples and sets at naught their seeming differences. This Power alone transforms the hearts, inspires the spirits, uplifts the minds, reveals the secrets of Love and unfurls the Banner of Divine Brotherhood.

From the "Diary of Mirza Ahmad Sohrab,"
July 5, 1913.

The Power of the Cause

"The glad-tidings of the Kingdom of ABHA are effective over the hard stone and resusci-

tates the dried bones. Like unto the down pouring of the vernal shower, they cause the growth of roses and hyacinths, jasamines and jonquils out of the black soil! Although the inhabitants of that city are submerged in the sea of materialism and it may take some time before they are awakened, yet the Melody of the Kingdom of ABHA shall finally quicken them; the Cup of the Love of God will become full to overflowing, impart a wonderful exhilaration and allay the thirst of the thirsty ones."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 11, 1913.

The Basis of Bahai Public Teaching

"The basis of the Call [i. e., teaching and delivering addresses] must be the Oneness of the world of humanity, so that the religious fanaticism, sectarian bias, racial prejudice and political prejudice may be removed and all mankind may enter under the uni-colored tent of the Oneness of the World of Humanity, the hearts may affiliate with each other, the souls be attracted, and the East and the West may embrace each other. This must be the basis of your addresses in public meetings."

How Great Movements Have Advanced

"All great movements have advanced through altruism, selflessness, and self-sacrifice, and *not through the interchange of public opinion.* It is my hope that all of us may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity."

Extracts from Tablets by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 12, 1913.

Concerning Temporal and Eternal Sovereignty

"Know thou, verily, I say unto thee that the conditions of this mortal world, even if it be the kingship of the whole expanse of this globe, is ephemeral. It is an illusion. It is ended in nothing; neither does it contain any results, nor, in the estimation of God, is it equal to the wing of a mosquito.

"Where are the kings and the queens? Where are the palaces and their mistresses? Where are the imperial thrones and jewelled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily, their palaces are in ruin and desolation, their thrones

destroyed, and their crowns thrown to the dust.

"But the signs of any one of the maid-servants of God who arose in the diffusion of the Fragrances of God, serving the Kingdom of God, summoning the people to the Word of God, are widely spread eternally and handed down through centuries and cycles; her dawn is ever luminous; her star always shining; her flag continually flying; her station divinely glorified; her crown scintillating; her message living; her fame immortal; her voice resonant, her spirit in the apex of the Kingdom and her effulgence in the horizon of the Realm of Might.

"I beg of God to make thee one of these maid-servants."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 14, 1913.

The Superlative Degree of Success and Prosperity

"O ye believers of God! Supplicate and entreat at the Threshold of the Almighty to confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the breezes of the early morn, and impart ye freshness and verdancy, through the Power of Truth, upon the flowers, sweet hyacinths and the roses of the garden of existence. This is the quintessence of meeting

and the superlative degree of success and prosperity—for it causes the attainment of man to the Kingdom of ABHA, attracts him to the Sacred Court of His Highness the Almighty, and suffers him to reach the Sublime Presence of the Powerful and Omnipotent Lord."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 21, 1913.

Attracting Souls to the Kingdom of ABHA

"If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of BAHÁ'O'LLAH, and that is:—real love for the world of humanity and the utmost of kindness for the believers of God. This real love, like unto the magnetic power, attracts the Divine confirmations."

"If a soul calls the people to the Kingdom of God according to the Principles of BAHÁ'O'LLAH, there will be many listeners. First one must teach by deeds; then speak The Word! First one must become thirsty; then the salubrious water be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort so that the people may become thirsty; then cause them to quaff from the Divine Chalice."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 24, 1913.

The Editors.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST.

Address by Abdul-Baha at 780 West End Avenue, New York City, December 2, 1912.

Ish'te'al Ebn-Kalanter interpreter; stenographic notes by Esther Foster.

YOU are all welcome! This is a good assemblage. Praise be to God, the hearts are directed to the Kingdom of ABHA! The souls are rejoiced by the glad-tidings of God. This is an excellent gathering.

This evening I wish to speak to you concerning the special teachings of BAHÁ'O'LLAH. All the teachings which have been given during the past days and ages are to be found in the Revelation of BAHÁ'O'LLAH; but in addition to those, this Revelation has certain new teachings which are not to be found in any of the religious books of the past. I shall now refer to some of the new teachings given by BAHÁ'O'LLAH; as for the rest of them you may obtain them from the Tablets and Epistles

written by BAHÁ'O'LLAH, for the new teachings given by BAHÁ'O'LLAH are many.

While in the *Hidden Words* we read concerning that which has descended upon the Prophets of the past,* yet there are in the *Hidden Words* teachings which are new and particular to this Revelation. Then the Tablet of the *Glad-Tidings* revealed by BAHÁ'O'LLAH contains special teachings. The Tablet by

*Refers to the introductory paragraph of the *Hidden Words*, as follows: "This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil *The Covenant of GOD*; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."

BAHA'O'LLAH called, *The Words of Paradise*, contains special teachings. Again the Tablet of *Tajalliat* contains special teachings by BAHA'O'LLAH. Similarly, all the other Tablets of BAHA'O'LLAH contain new teachings which have not been revealed in any Books and Epistles of the past Prophets. Likewise in the *Book of Akdas* there are new teachings which are not to be found in any of the past Books or Epistles. When you peruse those teachings you shall comprehend this fact.

Now I shall speak of a few of those teachings. For instance, the Oneness of the world of humanity is one of the teachings of BAHA'O'LLAH, for BAHA'O'LLAH addresses Himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus BAHA'O'LLAH presented the Oneness of the world of humanity, while in all past religious Books and Epistles, the world of humanity has been divided into two parts: one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker.

But His Holiness, BAHA'O'LLAH, proclaimed the Oneness of the world of humanity, and this teaching is specialized to the teachings of BAHA'O'LLAH, for He submerged all mankind in the Sea of Divine Generosity. At most some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need to be trained. In a word: this teaching is a special one of the teachings of BAHA'O'LLAH.

As to the second teaching which is a new one given by BAHA'O'LLAH: it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth;—whereas the religion of forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of BAHA'O'LLAH.

The third teaching of BAHA'O'LLAH, which is

new for this Day, is that the foundation of all the Religions of God is One, and that Oneness is the Truth, and the Truth is but One, and it cannot be made plural. This teaching is again special to BAHA'O'LLAH.

The fourth teaching of BAHA'O'LLAH, which is special for this Day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of in-harmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of BAHA'O'LLAH.

The fifth teaching of BAHA'O'LLAH, which is new for this Day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of BAHA'O'LLAH. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with judgment or human reason.

The sixth new teaching of BAHA'O'LLAH is the equality between men and women. This is peculiar to the teachings of BAHA'O'LLAH, for all other religions placed men above women.

The seventh of the teachings of BAHA'O'LLAH, which is new for this Day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic,—are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the Oneness of the world of humanity might become manifest.

The eighth of His teachings is Universal Peace; that all men and nations shall make peace amongst them; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst the denizens of all regions. This is one of the special characteristics of the Revelation of BAHA'O'LLAH.

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of BAHA'O'LLAH.

The tenth teaching is the solution of the economic question. For no religious books of the past Prophets speak of the economic

question, while the economic problem has been thoroughly solved in the teachings of BAHÁ'O'LLAH.

The eleventh teaching is the organization called, The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the Preserving Power of BAHÁ'O'LLAH Himself. A Universal or World House of Justice shall be organized. That which it orders shall be the Truth in explaining the Commands of BAHÁ'O'LLAH, and that which the House of Justice ordains concerning the Commands of BAHÁ'O'LLAH shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of Justice of the whole world, and all men shall be under the supervision of that House of Justice.

As to the most Great Characteristic,—and it is a specific teaching of the Revelation of BAHÁ'O'LLAH and not given by any of the Prophets of the past,—it is the teaching concerning The Center of The Covenant. By giving the teaching concerning The Centre of The Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or the Interpreter of His teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the Testament of BAHÁ'O'LLAH is the means of preventing such a possibility, for whoever shall say a word from his own self shall be degraded. Be ye cognizant of this. Beware lest anyone shall secretly say anything to you against this! There are some people of self-will and self-desire who do not communicate their selfish intentions to you in a clear language. They secretly and by insinuation do this. They praise a certain individual, saying such an individual is so and so, is wise, is learned, is perfect, he was glorified in the presence of BAHÁ'O'LLAH, or in an insidious way they make this statement. Or they may take you one by one into a dark corner of a room and convey to you these things by certain innuendoes. Be ye aware! For His Holiness Christ has said that no one hides the lamp under a bushel.

The purpose is this that some people shall come before you in order to secure something in their own favor. Be ye greatly upon your guard, so that no one may infringe upon the Oneness of BAHÁ'O'LLAH's Cause. Praise be to God! BAHÁ'O'LLAH left nothing unsaid! He explained everything. He left no room for anything further to be said. Yet, still there are souls—some persons—who, for the sake of personal profit and interest, will attempt to sow the seeds of sedition. Whoever may say a thing, whoever praises an individual, ask him to give you a written proof concerning the praise he offers of that individual. Let him show you a trace from the pen of The Center of the Covenant substantiating his praise of that certain individual; otherwise, say to him that you are not allowed to give heed to the words of everyone. Say, "You may love a person today and praise him, tomorrow another, and the next day still another. We cannot afford to listen to this or that individual. Where is your document? Where is your authority from the pen of the Center of the Covenant?"

My purpose is to convey to you that it is your duty to guard the Religion of God, so that none shall be able to assail it either outwardly or inwardly. If you see injurious teachings coming from an individual, no matter who that individual may be, even though he be my own son, know ye verily that I am quit of him. If you see anyone speaking against The Covenant, even though he be my own son, know ye that I am averse to him. If a person speaks falsehoods, know ye that I am quit of him. He who covets things worldly and seeks after his own desire to accumulate the riches of this world, and is looking at the hand of the people to give him something, know ye that I am quit of such an one.

But when you see a person living up to the teachings of BAHÁ'O'LLAH, living up to the teachings in the *Hidden Words*, know ye that verily I proclaim that he is of me,—know ye that he belongs to BAHÁ'O'LLAH. If you see anyone whose deeds and conduct are contrary to, and not in conformity with the good pleasure of the Blessed Perfection, and are not in conformity with the requirements in the *Hidden Words*, let that be the criterion, your standard by which to judge that person. If you find anyone opposed to the Spirit of these teachings, know ye that I am quit of him, no matter who he may be. This is the Truth.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Massa'el 1, 69 (December 12, 1913)

No. 15

THE MOST IMPORTANT WORK

Words of Abdul-Baha to a little group of Americans in Paris

*I have planted the Seeds in America. You must nurture them and care for them. If you do this, they will yield an abundant harvest * * * *
You must arise with superhuman strength to spread the teachings for the Cause is GREAT; and whosoever shall arise in this Day to TEACH, know that he will be assisted by the Divine Concurrence. This is not the day of silence! It is the day of the Proclamation of the Kingdom! It is not the day of rest. We must, ACT, ACT, ACT!*

Words of Abdul-Baha uttered in England, January 16, 1913

ALL the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHÁ'O'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

I enter all meetings, all churches, so that the Cause may be spread. When the Most Important work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has

any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: **TEACH THE CAUSE! TEACH! TEACH!** Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now we must gather brick, stone, wood, iron, and other building materials! This is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits?

Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

The Command of GOD in this Day

VERILY, GOD hath made it incumbent upon every soul to deliver His Cause [spread *The Message*] according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens *one soul* in this Cause is like unto one quickening all the servants and the LORD shall bring him forth in the day of resurrection* into the Rizwan [Paradise] of Oneness adorned with the Mantle of Himself, the Protector, the Mighty, the Generous!

Thus will ye assist your LORD, and *naught else save this shall ever be mentioned in this Day before GOD*, your LORD, and the LORD of your forefathers!

—BAHA'O'LLAH.

From The Tablet of The Branch.

*"Day of resurrection" here refers to the day of the departure or ascension of the soul from the body.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION
NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST

[Continued from page 255]

In short, the purpose is that the teachings of BAHÁ'O'LLAH are many. Were I to speak to you concerning them until morning they would not be exhausted. I have explained to you some of them. You can read the rest in the Tablets of BAHÁ'O'LLAH. In a word; some have asked the question as to what are the new things that BAHÁ'O'LLAH has taught, and

were I to continue to tell you more of these new teachings the subject would not be exhausted even if I spoke all night. I therefore pray to God to strengthen you in good deeds. I pray to God to confirm you, in order that you may live in accord with the teachings of BAHÁ'O'LLAH.

Upon ye be BAHÁ-EL-ABHA!

EXHORTATION

O PEOPLE! *The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men.*

Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe."

Now is the time! Now is the Accepted Time!

Look ye at the time of Christ:—had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him.

And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER, whose coming Christ foretold, has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors?

Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples.

These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life.

These Great Days are swiftly passing; and once gone they can never be recalled. So, while the Rays of the Sun of Truth are still shining and THE CENTER OF THE COVENANT OF GOD is manifest, let us go forth to work.

ABDUL-BAHA.

CABLEGRAM FROM ABDUL-BAHA.

Bagdadi, Chicago:

Acca, Syria.

Arrived safely Holy Land. ABBAS.

Dec. 10th.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. M. S. MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 65 cents each. These are disc records and can be used upon various phonographs.

Tablets to assemblies in the Orient regarding Abdul-Baha's sojourn in America and Europe; (2) progress of the Cause of God in Stuttgart, Germany; (3) Tablet revealed for the "Purity Assembly" in Arastan; (4) news from Yazd by F. F. Teerandaz; (5) the Feast of The Center of The Covenant; (6) "Glad-tidings"—a cablegram from Acca, Syria.

OUR PERSIAN SECTION this issue contains: (1)

نجم باختر

والا بدون اجازه از مرکز شایق هرگز احبای آمریک
قبولش نخواهند کرد این اذن از خود حضرت
عبدالبهاء گرفته می شود . اکثر تلامذه که در
اینجا تحصیل علوم می کنند اگر اهل شان مقتدرند
و اسباب معیشت فراهم نباشد آنوقت خود تلامذه
به کسب می پردازند یعنی هم درس می خوانند و هم در
یک کاری مشغول میشوند و باین واسطه مصروف
ایشان را در می آورند .

نامه پرداخت ولی مفصل و مطول ممکن نه جمیع
یاران را از دل و جان در اشتیاق بی پایا بتر و بکیم
البهاء و الابھاء
ع ع

از بزرگ

بقلم جناب فیروز و فرخ تیر انداز علیه سلام الله

عید جلوس مرکز شایق

نوقمبر ۲۶ در موقع عید جلوس میمنت مانوس حضرت
عبدالبهاء ارواح الاقباء و لعرض عبودیتہ العذراء
بھائیان محافل روحانی آمریک تحیت و ثنا حضور ایزد
یاران الهی و اما و عن شرق می فرستند و کل را به
ورود این بزم مبارک و به طلوع این عید سعید
تبریک می گویند و از صمیم قلب ثناخوان آن افعال
هستند .

از تأییدات حضرت یزدان و قوه جاذبه کلمه الله
امید واری هست که باین زودی ها باب آزادی در
این مملکت مفتوح شود پس دیگر هیچ آرزوی باقی
نمیت مگر وقت آن است که مکر خدمت و محنت بر بسته
و هر یک مشغول بخدتی شویم تا این عالم ظلمانی نورانی شود
و این کلمه ویران گشتن برین گردد زیرا حق سبحانه و تعالی
میفرماید "طیبر روح اگر در این موسم بهاری و قریب
الهی بابتدع نجات رحمانی بر شاخسار توحید نسازند
چگونه بیا ساند و منتظر چه موعده و چه فصلی پس
از بهار خزان است و پس از اودی بهشت فصل ری
پر چار" .

بشایق عظمی

ترجمه تلکراف مبارک :-
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803 WEST MADISON
بسلامت با عرض اقدس رسیدیم (عباس)
...

اینکه سابق از جوانان احباب مرقوم رفته بود که آیا ممکن
است بان صفحات آند تکمیل تحصیل نمایند تا بتوانند در
خدمت بامری مشغول شوند جواب مرقوم فرموده
بودید که باید اذن و اجازه از حضرت مبارک گرفته
شود و لوح و امضای مبارک را داشته باشند در
صورت تحصیل اجازه و امضای مبارک مرقوم فرمایید که
بچه نوع ممکن است بان صفحات آیند و آیا از چه مرکزی
مساعدتی بانها خواهد شد ؟

نجم باختر :-
أَنَا عَمَّا لَعَدْتُ أَعْلَاكَ رَبِّ
وَحَلَّ غُصْنُهُ ذَاكَ الْمَرْبِ
وَمَاحِبُّ الدَّيَارِ شَغْفَن قَلْبِي
فَشَرَفَ قَصَارِ الْإِلَهِ جِي
وَلَكِنْ حُبٌّ مِنْ سَكَنِ الدِّيَارِ

نجم باختر :- امر مبارک این است که هر کس
بخراهد به امریکا بیاید باید اذن داشته باشد

نامۀ شمار سید و طبع البهائم از شدت الم و محن سفر صحرای و دیار و عدم راحت و سعی و کوشش شب و روز و خطایبهای مفصل و جرایب سائل غامضه و عدم راحت لیل و نهار گرفتار ارض شدیده شد روی و ذاتی و قلبی و جسمی فی سبیل البهائم فداء این است فضل پروردگار این است موهبت بی شمار این است عنایت جمال باریک این است ترفیقات حضرت احدیت ولی کالبد ضعیف و بنیه نحیف تحمل چنین نقب شدید نموده بعد از ورود باقلیم مصر ضعیف و ناتوانی مرزاد گردید از تحریر باز داشت ولی بفضل و موهبت جمال قدیم روی لا حجابۀ الفداء چند روزی است بهتر :

در لوح دیگر میفرمایند :-

در این سفر شب و روز مشغولیت بدرجه فی جبر که ابدی محنت تحریر نبود لهذا قصور حاصل یافت حال با وجود نقاهت چون وضعی هست بنگارش جواب پر ختم جمال باریک روی لا حجابۀ الفداء ما را تربیت فرمودند و پرورش دادند که راحتی کنیم تا بنعمتی رسیم یا شادمانی کنیم یا کامرانی نماییم در زندان ایام بسر بردند و ما را تربیت فرمودند که از پادۀ ناکامی سرست گردیم و تحمل هر مشقت و بلا نماییم تا وطنیت ما نیت صادق و خدمت بامر الله سرشته گردد و در جاقشای اختیار گردیم دی نیاسایم و راحت بخوریم

جمع یاران الهی را تحت ابدع ابروی برشا و عذر نکایت منفردۀ بخواه زیرا نقاهت مزاج مانع است از حلول سفر جسم را قحطی نموده است دیروز و امروز احوال بهتر است با وجود این قاریر مفصله متعنت

افراد الله باریک استوت کار طایان

در یکی از الواح میفرمایند :- بسیار ستایش از دو دوست المانی و اطریشی نموده بودی بیا برو به استوت

لوح میبایک

در راستن محافل تقدیس و تنزیه .

هو الله

ای یاران مهربان عبداللہاء تھقرو از ریحہ گلشن ابروی الحمد لله معطر است و نفوس میبایک آن کشور را روی و خوی منور ریحہ خوش از آن اقلیم استنشامی میگردد فی الحقیقه یا این الهی بخدمت پرداختند و خیمہ عبودیت برافراختند و بقدر امکان در نیکی آستان قصود نمی نمایند این است که مرقم و مؤیدند از الطاف حضرت یحیی چون امید چنان است که روز بروز بر ترقی افزانید و محافل تقدیس و تنزیه بپایانید و در ظل عنایت جمال میبایک روی لا حجابۀ الفداء بیاسانید در تشکیل مدرسه همت فوق العاده نمودند امید داریم که آن مدرسه از هر جهت تکمل گردد قاصیت و صورتش بافاق سعد عبداللہاء از خستگی این سفر باختر اعضایش متلاشی در این چند روز قدم بهبودی حاصل لهذا تجویز این

در این سفر بی پایان چون یاد یاران بخاطر می گذشت
سفر حق می شد سرور محبتی حاصل می گشت سخت
و خسته گی بر احوال و آسوده گی مبدل می شد
و تضرع بملکوت جلال می گشت که ای دلبر مرربان
یاران را مونس دل و جان باش در هر دی این بحر
الطاف شب نمی بفرست و در هر نفسی باده تازه
بنوشان می پرست بگردان تا جام صبهای الهی
بدست گیرند و طالبان را سرست کنند و عاشقان را
نشئه باده الست بخشند مقصود این است که
در این سفر جمیع یا عید البهائم موجود بودید و در
مقابل دیده مشهود در این مدت آوازه گی و بی سر
و سامانی نغمه این مرغ فائق بی غنان آسمان می رسید
و فریاد یا بهاء الاهی گوشزد جهانیان می گشت
حال دیگر نوبت با حیا آمد من خوا مرش شما مانند
سروش در جوش و خروش آید تا غافلان را به
هوش آرید

در لوح دیگر میفرمایند :-

بعد از مراجعت از اروپا ان شالله شفقت و احسان سفر و بی
سروستایه تقاضای شدید دست داد حال بفضل و عنایت
جل ببارک حق تعالی حاصل لهذا تخریر این نامه پرداخته تا بدانی که
یاران الهی در هیچ حالتی فراموش نشوند چه در ایام اعتدال و
و چه در ایام اعتدال حال باید احبای الهی روش و سلوک عند
گیرند و شب و روز به تبلیغ امر الله گوشند و بی جالتی که
عبد البهائم در لریکاب بود زیرا خود مبلغ باید در وقت تبلیغ
متأثر باشد بیا نش مانند شعله آتش تا کلامش تأثیر کند
و پرده حجاب نفس و هوا بسوزاند و باید در نهایت خیر
و خشوع باشد تا دیگران متنبه گردند و باید در نهایت
محویت و فنا باشد تا باهنگم مد اعلى تبلیغ کند و الا تأثیر
نماید

در لوح دیگر میفرمایند :-

الحمد لله بفضل و موهبت جمال الهی انرا قلم را قیام مراجعت
بکشور افریقا کردم ایامی چند در این صفحات بکت نمودم زیرا
از طول سفر و طوفان دیر و هواها مختلف بود و صحوای امریکا
و مسافرت در اقلیم اروپا روزی در لندن فتنه در پاریس
ایامی در المانیا اوقاتی در وینا و روزهای در برلین
هر ساعت در جای و متقد لظن و خطابی با وجود علی
مراج شب و روز مشغول ندا و فحی در محافل عظمی و
کنائس کبری لهذا جسد تری قلم این صفحات نا تناهی
نموده علیل و ضعیف گشته ولی بفضل و عنایت جمال الهی
این دو روز بهر است قدری خفت یافته چون مطلع
زیاد در تخریر بود لهذا قصور گردید ولی یاران نورانی
هر دم در راحت و جلدی جلوه می داشتند و همواره
بخاطر می گذشتند حال چون اندکی فرصت حاصل شد
بکاشش این نامه پرداختم تا از هر جهت بعیدیت
احبای الهی پردازم و سبب هر قلم بگمدم این است
نهایت آرزوی عبد البهائم باغی در این سفر در هر کشور
استعداد اجتماع کلمه حاصل در مالک وسیعه خاور و
از پیشتر صیت الهی بلند گشته لهذا باید احبای الهی روش
این عبد فانی گیرند و بی نیاسانید آرام بخوبید حلا
در نهایت بشارت و بشارت باشند و به تبلیغ امر
پردازند از هیچ واقعه محزون نشوند و از هیچ
مصادمه ملول نگردند بدینج الهی حوادث عظیمه را متواتر
نمایند در ایام راحت و است و ترفه حال و عدم آفات
هر سناسی خبر الناس گردد البته سرور استغفرشود
است ممنون است صبر است و قور است زیرا از
هر جهت محروم است ولی نبه صادق بهاء الله
ثابت عهد و راسخ میثاق است در محیط اعظم در طوفان
بلا و شدت بدایا مانند گل شکفته و مانند بلبل نغمه
و ترانه سراید احبای الهی را سلسله این باید . . .

در لوح دیگر میفرمایند :-

در لوح دیگر میفرمایند :-

ثالثه و فغان از عدم ارسال مکاتیب عبدالبهاء
نموده بودید چهل سال عبدالبهاء در سجن توقیف
ولی نهایت آرزوی آن داشت که در جمیع بلاد و بلاد
زبان اعلان کلامه الله نماید و زبان به تبلیغ بگشاید
چون از بند و حصر آزاد شد بی اختیار بفرموده
شافت هرگز کوی هوئی زد و با هر خوشنویس گفتگو
نمود در هر چینی بنیجه و ترانه فی پرداخت و مانند
مرغ سحرگیا نیک یا بیهوا ابیلهی بلند نمود و در هر
انجمن آهنگ یا علی الاکملی بنواخت و در جمیع بلاد
غرب سیر کرد و صبحه بزد

در لوح دیگر میفرمایند :-

از طول سفر در مجرور و مشقات عظیمه
شام و نحر و عدم راحت و بی خوابی و خطابهها
مفصل در مجامع عمومی ضعف و انحلال جسمانی
حاصل از طلوع آفتاب نایمه شب در امریکا
یا سترال و جواب و یا نطق و خطاب از عدم
موافقت هوا و تب عصبی هر روز این قالب بزرگ
تخل نموده و بنهایت ضعف و انحراف رسید لهذا
از ورود پورت سعید تا بحال صحت بکلی نخل و قوت
زائل ولی چند روز است در راه قوتی حاصل
و تحریر ممکن گشته لهذا مشغول بنوشتن گشتم
جمیع احبای الهی را از قبل عبدالبهاء نهایت محبت
و اشتیاق ابلاغ دارم شب و روز بیاد دوستانم
و سر باستانم و طلب تأیید ملکوت ابروی می نمایم امید
چنان است که من بعد مکاتبات مسلسل شود و بعد
و غایت جمال مبارک قلم ب حرکت آید و با یاران مکاتبه
شود و تلافی ما فات گردد ...

در لوح دیگر میفرمایند :-

چندی بود که عبدالبهاء بسبب تقریر از تحریر

باز مانده بود زیرا مستقلا صحبت می داشت هر
با مدادی فریادی زد و هر شای ارام نداشت
و در شبانگاه و بنگاه در عبادتگاه یار و اغیار
بشارت به ظهور ملکوت اسلیمی داد پس اگر
سأحه و جواب شده از عدم فرصت و مهلت
بوده و الا همیشه در نظرید از الطاف حی قدیر
امید و طید که این مدت مدیده شما شری بلوغ جدید
شود یعنی شوق و ولری تازه بیایی و شعله فی انداز
زنی تا آوازه محبت تو جمیع آفاق رسد ...

در لوح دیگر میفرمایند :-

بعد از مدتی سیر کرده و بیابان و سفر در محیط
و دریا از غرب بشرق مراجعت نمودم و وارد اقلیم
قدیم یوسف کنعان گشتم ولی هزار افسوس که در
این سفر مفصل بخد متی موفّق نه و جز نصرت راحتی
نیافتم هر غنایات جمال مبارک روحی که آینه الفداء
دریای بی پایان بود ولی من در خدمت بقطره موفّق
نشدم لهذا جز شرمساری و خجالت باستان مقدس
هدیه دارم غای نیاردم بلکه عون و غایت او در
آئینه بعبودیتی موفّق فرماید ...

در لوح دیگر میفرمایند :-

الحمد لله از باختر سری خاور شتافتم هر چند
در غرب توفیق خدمتی حاصل نشد امید دارم که در
شرق شاید نفسی در عبودیت آستان برآرم بر تو
شمس حقیقت در نهایت اشراق است ولی آئینه
قلب این آواره گان پر زنگ و غبار با وجود این
چگونه اشراق چنانکه باید و شاید جلوه در آفاق
کند ولی قوه حی قدیر در کار است و نصرت
ملا اعلی بیایی می رسد و جنود ملکوت ابیلهی
نجات عظیمه می کند ...

در لوح دیگر میفرمایند :-

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سال دوازده قرآن
ملا مسائل

نخبه باختر

۱۳۲۹

صفحه اول
جلد چهارم
شماره پانزدهم
قیمت اشتراك
دسمبر ۱۲

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمری خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

الواح مبارک

الواح مبارک حضرت عبدالبهاء به بعضی از مجامع بهائیان شرق و در باب سفر به غرب

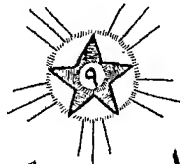
هو الله

ایاران نورانی عبدالبهاء سه سال است که در بادهای وسیع مانند باد باده پیمایم و در کوچه ها مانند مرغان بی کلاه و آشیانه شب و روز رهپار گری در دیاسیر طوفان غم و گری در صحرا و سعت بیابان مشاهده کنم دی نیاسودم و لذت بخشم و در جمیع شهرهای باختر بشارت بنظهور آفتاب خاور دادم و در جمیع کناس نعره یا بهاء الله بلند نمودم و در جمیع مجامع عظمی فریاد یا علی الاکلی زدم لکن زحمت و مشقت بدجه بود که قالب ترابی تحمل آن خستگی و ماندگی متوالی ننمود و بنیه جسمنا تاب مشقات یم و لیلی نکرد لهذا در نهایت ضعف و ناتوانی است با وجود این عبدالبهاء فتور نیارود و مجرد خفت علی بیاد یاران افتاده و در این اوج و پایان بال و پر کشود و بدکشان دل و جان تر و تازه کرد

الحمد لله که حضرت وحید مؤید بغایت رب مجید است آن تشنه کان راساقی سلسبیل است و فترده دهند جدید و المنه لله انوار شمس حقیقت بر شرق و غرب تابید و لیلی ظلماتی را ایام نورانی فروزد از هر کناره نعره یا بهاء الله بلذات و از هر ناله فریاد یا علی الاکلی بغنان سما می رسد اگر نفوسی هوا پرست نبودند و جمیع از باده محبت الله سرمست و در هوش رانده کربیه نقض غفرتی در آفاق انداخت تا سحر طیبه مثل جان از نفس رخن مفقود گردد ولی نه چنان است این روح کربیه رو بر فوال و نفس رخن بر قرون و اعصار مشکبار باری بعد از مشقات عظیمه از باختر رجوع به خاور گشت حال در اقلیم مصر ایامی استقرار یافت تا اندک راحتی حاصل گردد و این اعضا و اجزاء متلاشی التیام و قوتی یابد بلکه انشاء الله باستان الهی خدمتی شود و در باگه جمال الهی مؤید بعد دینی گردد اگر یاران زبان به تبلیغ گشایند شبهه نیست در اندک زمانی جهان جهان دیگر شود و انوار انوار اعظم بتابد و ظلمت بدل بنورانیت شرق و غرب گردد و علیکم البهاء الاکلی

نجمه

۱۳۲۹ ۲



از شیکاگو آمیکا

شماره پانزدهم مالا محرم

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۶. بشارت عظمی تبریکات مبارک از جمعا

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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HE IS GOD!

*O ye children of the Kingdom!**

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year.* Therefore, it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war, be discarded and modern politics founded on peace, raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the New Tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of satan become the world of angels.

—ABDUL BAHA ABBAS.

*Revealed for the American Bahais, who, in 62 (1906), had sent Abdul-Baha a Naurooz (New Year's) greeting.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"LET THE NEW FOLLOW THE NEW!"

A presentation of "The Covenant of God" as the only Source of Divine Knowledge to mankind, and the necessity of turning to the "Point" of its Manifestation in this "New Day."

By CHARLES MASON REMEY.

IN CONTACTING with the Bahais in various parts of the country, one realizes that there is a point which the friends must understand thoroughly themselves before they can really teach the Cause, confirm others in the faith and bring them to the realization of the New Covenant, and its Center who is now upon earth in the person of Abdul-Baha. This point is: that the Bahai Cause is *The Covenant of God*, not merely one of many phases of Universal Truth (as some say), but that The Covenant of ABHA is *The Truth—the only Living Truth today!*

* * *

Another point is regarding the "Oneness and the Singleness" of God. For years our teachers have been proclaiming and explaining that part of the teaching concerning the *Oneness* of God's Revelation to mankind and with evident and good results, too, for it attracts souls and confirms them in the truth of their own past religion, whichever it may be. The truth of the Divine inspiration of each and all of the Holy Messengers, the founders of the world's religions, is most acceptable to the minds of men, for through the light of the teachings of BAHÁ'O'LLAH people are now seeing all of the Divine Revelations of the past to be as parts in the foundation of the one great spiritual whole, the completed structure which they now find realized in this, the latest and greatest of God's Revelations to the world—the Bahai Revelation.

When one sees the foundation of a house being laid, the functions of its various parts are not apparent; but when the superstructure is completed and one sees the entire building as designed by the architect, then he understands that each part of the foundation has a relation with every other part of the edifice, each being an organic, or necessary, part of the

whole. So it is with religion. One can only understand the Revelations of the past, and their relation one with another, as he comes into the knowledge of The Bahai Revelation, for in the Bahai Cause all past religions are explained and completed. One sees that all Revelations come from one source—which is "The Word of God"; all are parts of the One Great Cause of God, established down through the ages in the hearts of men, the present-day Bahai Revelation being the completion of the plan of the Great Divine Architect, for the Spiritual Unity, quickening and solidarity of all religions—the Kingdom of God upon earth.

Thus, briefly, do we understand the *Oneness* of God's Truth.

Now there is the second part of the teaching in question, namely: The *Singleness* of God. This phase we are now realizing and understanding to a greater degree than ever before, through the spiritual awakening caused by the presence in our midst of The Center of The Covenant, Abdul-Baha, during his recent travels in America.

We understand that the Manifestation of the "Word of God" to the world (through which, and through which only, man becomes spiritually quickened and knows God) is One Spirit and is ever *single* in its manifestations to humanity. That is to say: That the one "Word of God"—which is not a creation of God, but an emanation from His Infinitude—manifests successively and singly through the various chosen prophets or Divine Mouthpieces sent to the people of the world.

Thus the "Word of God" in its *Singleness* manifested through Abraham, Moses, Jesus, Mohammed, the Bab—the "first point" of the new cycle—and BAHÁ'O'LLAH.

And now the fruit and the Power of the Spirit of the Word of God, as revealed in

BAHA'O'LLAH is manifest to all the world through the life of servitude to humanity of The Center of The Covenant—he who calls himself Abdul-Baha. Abdul-Baha is *The Center* from which the spiritual effulgence (which appeared in these “latter days” in the blessed person of BAHÁ'O'LLAH) is now being reflected to the world. Abdul-Baha's word is *The Truth*; his teaching differentiates between error and Truth. He is the Unique *Center* of guidance and illumination for all mankind.*

* * *

By virtue of *The Singleness of God*, “the Word” is manifest through but one chosen individual at a time. As the phenomenal sun in the heavens is but one sun, though it appears each day at a different point upon the horizon, so is the Sun of Truth—which is “The Word of God”—one and the same throughout all time, notwithstanding that its points of appearance are successively many. The foundation and the Cause of God in the world today is this same Spiritual Sun shining in its *Singleness*, its rays going forth to the people of the whole earth from a new point, and this point is the revelation of God's New Covenant upon earth.

Although the phenomenal sun has shone throughout the ages of the past, yet in order that we may be warmed and lighted by its rays, we must turn to it in its position in the heavens of *today*. It shone in the past for the world of the past. It shines today for the people of today! If the people of today refuse the sun's light and energy, shutting themselves off from its light, saying that the light and energy given off from the sun in seasons past is all they desire, they would be in manifest physical loss. They would die! In like manner are those in manifest spiritual loss who cling to “the letter” and to the memories of the light of the spiritual days of the past and who refuse to recognize “The Word of God” manifest in this day; for as it was in ages past, so it is in this day, the Divine manifestation of *The Day* is the unique source of spiritual life in the world. Therefore, it is evi-

dent that the Manifestation of this day is the *only* source of spiritual life for this day and dispensation, which is that of God's Kingdom upon earth.

The physical world receives from the physical sun each day sufficient physical force and energy to sustain it until the coming of the next day, when a fresh supply is given. In like manner, the outpouring of Divine energy, force and life proceeds from the Sun of “The Word of God.” With each Manifestation a supply of spiritual energy and force is given sufficient for the needs of that day, or dispensation. Then with the completion of that epoch and the advent of a new day of revelation, the former revelations are found to have become exhausted and are insufficient for the needs of the people, for if the people do not turn to the light of the new Manifestation, they find themselves in manifest loss. They become as spiritually dead souls, because the spiritual sources of the past, having fulfilled their mission, have become exhausted and are no longer sources of light for humanity;—nay, rather, that same light is again manifest in the world, but now is shining from a new dawning-point, for “The Word of God” is *Single* and no longer shines from the dawning-points of former cycles.

Thus, Moses in His age, was the only source of guidance to the people, but with the coming of Jesus the Christ, a new day dawned; for when God manifested through Jesus, the day of Moses ended. Those who loved the Divine Light of the teachings of Moses were attracted to Jesus and believed in Him for in Him they found the same Divine Light of God which formerly had existed in Moses. Upon the other hand, those in whom the spirit of Moses had not penetrated, those who saw only “the letter” or the external side of His teachings, those who refused to look toward the new point of Revelation which was in Jesus—were entirely cut off from the source of Divine Light. They cut themselves off from the Christ and became spiritually dead because they refused the living Truth, “The Word of God,” the Christ as manifested in Jesus, and they were in darkness.

In like manner, in this day there are those who say, “What need have we for The New Covenant of ABHA? Have we not Jesus? We want no other!” Indeed these people are in great loss, for they cling to “the letter” of the teachings of the Christian dispensation and not to the Divine Light which emanated from Christ's Holy Person.

*NOTE—It should not be construed from this paragraph and other statements in this article that Abdul-Baha is understood to be a manifestation of the Word of God, independent of the Revelation of BAHÁ'O'LLAH. The cycle of BAHÁ'O'LLAH extends for one thousand or thousands of years from 1844 A. D.; but it is unique in that the “Most Great Characteristic” of the New Covenant is the appointing of a *Center*, which now is in the person of Abdul-Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years. (See page 238, issue No. 14, Vol. IV, STAR OF THE WEST.)—The Editors.

In this, the day of The New Covenant, the *real* Christians are those who have within their souls the love and the light of Christ, and when they hear the Bahai Message, they respond to the Call of the New Covenant, for they see and recognize the New Covenant to be the return of the same Christ, "The Word of God," which has ever been the One Light of the world throughout all ages. Those in whose souls the love of God does not exist are as spiritually dead, they being Christians in name only. Christ said: "My sheep shall know my voice." Those who really are of Him in spirit know and recognize His voice, for in them is living the Truth of Christ. The people who cling to the outer forms of the dispensation of Jesus, and who refuse the Light of God in its new point of manifestation, these, like the Jews of old who rejected Christ, are in great loss.

* * *

The Revelation of Jesus was for His own dispensation—that of "The Son." But now the apostolic age is finished and completed, and a new Revelation has appeared. Now, the Revelation of Jesus is no longer the Point of guidance to the world as it was in the past, for now the same *Christ*, which was in Jesus, is again manifest in the Bahai Revelation, and those who desire the light, must now turn to God in His New Manifestation. Christ said, "I have many things to tell you, but ye cannot bear them now." This is the time for us to know those things. Now we are in the Day of "The Word" manifesting as THE FATHER, *The Father* of whom "The Son" and all the Prophets testified, and promised. If we refuse the Father, we also refuse the Son, and all of the prophets. We are then in total darkness, for we are refusing the Revelation of the present day and dispensation, which is the end of the Revelations of the past and the beginning of a new order of things upon earth.

In the parable of "The Lord of the Vineyard" (Matt. xxi: 33) Christ spoke of the prophets of God who were rejected by the world. He spoke of the coming of "The Son" who would be rejected and slain. (Here Jesus was prophesying of His own rejection by the world and of His crucifixion.) Then Jesus speaks of this "Latter day" coming, saying: "When the Lord, therefore, of the vineyard cometh, what will He do unto those husbandmen?" "They say unto him, He will miserably destroy those wicked men and will let out His vineyard unto other husbandmen, which shall render Him the fruit in their seasons." This

is one of the holy prophecies wherein is promised the coming of the Mighty Manifestation of God to the Earth, and the establishment of His Kingdom triumphant upon earth.

* * *

The physical seasons of the year are symbolic or typical of the seasons or phases of a dispensation of "The Word of God."

In the springtime, physical life is poured out upon the earth, and all things in which there is life awake to a greater and more active physical life, while new plants and shrubs spring up upon all sides out from the hitherto sterile and lifeless earth. Shortly comes the time of fruition, and summer is at hand; then the decline of the physical forces as autumn arrives. With the winter coldness comes a cessation of physical activities and much disintegration and death in the vegetable world, while those trees, shrubs, etc., in which life remains are not productive of fruits as they were in the springtime and summer. Then again comes the springtime and with the coming of the warm sun and rain those trees and plants in which physical life exists, manifest new life—stretching out their branches and putting forth new leaves to receive the life-giving rays of light proceeding from the sun, now returned with all of its former life-giving power and strength.

Upon the other hand, those dead trees and shrubs, in which life has become extinct, and which but a short time before, outwardly appeared to be as perfect as those in which there was life, under these new conditions of springtime, disintegrate and decay with great rapidity.

Thus the dead and the living trees and shrubs stand side by side throughout the winter, and the casual observer sees them as being equal until the coming of springtime and then the outward differentiation takes place.

In like manner is the coming of the springtime of the dispensation of God's Truth upon earth. Through the shining forth of the Spiritual *Sun of Truth*—which is "The Word of God" manifested in The Temple of Chosen Man—the people of the world, as they turn to the point of Revelation, are quickened with Divine Life and bring forth in their lives the fruits of God's Kingdom; then in turn those souls sow the spiritual seeds in the hearts of others, quickening the souls of spiritually dead humanity with a new spiritual life.

Then, as time goes on, creed, form and dogma dominate and the spirit of the religion

becomes exhausted, the people grow cold in faith; religion becomes material instead of spiritual in proportion as the temporal power of its institution increases. This is the winter season of a religious dispensation; a time of spiritual famine in the land! Then arrives another Springtime of Spirituality. The Sun of Truth again appears in its *Singleness* from another dawning-point upon the spiritual horizon, and a new Divine day, or dispensation, is assured in the One, same, Single and Eternal Word of God again going forth to humanity from a new point of Divine Manifestation. God's Message in its Oneness and Singleness is again given to all peoples great and small. His Word creates Divine susceptibilities and quickens souls hitherto dead, while those in whom the love of God exists, spring into new life, for they are those who are of Him, and in whose hearts abides His love; while other souls apparently as good, and often from the world's standpoint apparently better, do not respond. Those who do not respond, have no life in them; they remain in a condition of spiritual death which is one of Divine darkness or winter, and even the revealed Truth of the past avails them nothing. The world soon sees such souls in manifest loss, for even in this world are the spiritually alive and the spiritually dead souls differentiated one from another. There is but One Source of Divine Light. It is a *single* source.

Humanity has no choice of dawning-points. There is but One in each age. God appoints and prescribes the way. Man can accept and he may reject or refuse and thus cut himself off! Sacred history proves this point. For example: when God's Word was manifested in Jesus the Christ, it was the best of the people, from the world's standpoint, who refused Him; while those who were of no worldly account accepted Him and became the pillars of His cause. Theirs was the Divine blessing, and we find mention made of them down through the ages, while the worldly great of those days are in disfavor or entirely forgotten, because they preferred the former to those present-day Revelations, and thus became entirely deprived of the Truth.

Another important point is that in springtime the dead trees and plants in which there is no life are cleared away and consigned to the fire. So is the coming of a new day of Revelation: the people who are spiritually alive, are given more life, while all of the dead religions and philosophies, like dead wood, must be discarded. If this is not done, the

past teachings will become a hindrance and a stumbling block to the growth of the New Cause, for were this year's tree held within the confines of the dimensions of its growth of last year, it could not expand nor grow. It must be free to develop the life within it to manifest without restriction.

So it is with the newly quickened souls in each Divine dispensation. They must detach themselves absolutely from all the philosophies, creeds and theologies of the past, so that the Spirit of God working and developing in their souls may grow according to the wisdom and laws of God, and not fear the scars and wounds of the stifling effects of human limitations.

* * *

There are two aspects to every Divine Revelation: (1) The purely spiritual Light or Divine teaching. This is ever one and the same, eternal and unchangeable. (2) The commands, laws and ordinances laid upon the people by the Manifestation. These are unchangeable during each dispensation, but end with the close of the dispensation and the beginning of a new dispensation.

Each Manifestation has manifested the one eternal and *single* Truth, and each has applied that Truth to the world according to commands, laws and ordinances always commensurate with the conditions of humanity to which He ministered. The spiritual welfare of the people in each age has depended upon their discarding all past ordinances, and teachings of former dispensations (save those which may have been required or reiterated by the Manifestation of the day), and by adhering only and wholly to His commands.

The seed takes root in the earth which is disintegrated from the hard, stony substances of the earth's surface. A seed will not grow when embedded in a perfect and beautiful stone. The stone must first sacrifice its condition of hardness and mineral perfection and become as dust before the seed will grow therein.

So it is with the seed of the Word of God. When this seed is offered to one of a hard heart, it does not take root—no, like the seed of the plant it grows only in prepared soil. This soil it finds in the souls of those who through sorrow and tribulation have been crushed and broken and who, like soft, rich earth, are penetrable and can absorb the water of the spiritual life which is The Love of God. There are those who have forsaken human aspirations and desire God, and are

glad to free themselves from the hard and cold condition of humanity. These seek only the life-giving teachings of the living Truth. Stones offer no sustenance to growing plants—rather, in a stony garden only weeds will grow.

BAHA'O'LLAH wrote: *"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the Crown of Severance, and his Temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God."*

Bahais must carry out this command implicitly and be severed from all and everything of the past—things both good and bad—everything. The established forms of the past, though good and profitable in their own days, are in this day detrimental to spiritual growth; unless these be ordered by the New Covenant, the ordinances of the New Covenant being perfectly adapted to the conditions of this new age.

When a community is fed upon foods which do not contain the living nourishment necessary to sustain life, or when the community is given impure water to drink—sickness and disease break out. In like manner, when in a spiritual assembly of friends, teachings other than those of the New Covenant are taught, a spiritual sickness falls upon that assemblage, and the people fail to attain to divine confirmation, and cease to attract people to the Kingdom.

We must all understand that with the coming of the New Covenant all teachings of the past ARE PAST, and that in this new Day of God only that which is revealed by the Supreme Pen, BAHÁ'O'LLAH, and that which issues from The Center of The Covenant, Abdul-Baha, is spiritual food for the people and is to be taught.

The teachings and institutions of the past Revelations were necessary in their days, and in those days were spiritual food for the people; but now all is changed. A new age has come and with it new and living spiritual food in great abundance. The Center of The Covenant is now supplying all the world with the living food and drink of the Kingdom of God.

* * *

In the strata of the earth we find the fossil

remains of the vegetation of past ages. These were once luscious and afforded good food for animals and man, but now who of us would eat these stony remains?

If we would thus differentiate between living and dead physical foods which have to do with the nourishment and life of the physical body, how much more careful ought we to be in choosing for our souls the living spiritual food of Divine Revelation of the New Covenant, pure and free from the dead teachings of the past, from which (like the fossils in the crust of the earth) the spirit of life has departed, leaving only the outer form or shell.

The coming of spring does not put life into the dead fossils, neither does the Manifestation of God have to do with the theologies and creeds of the past. Like the vegetable fossils, the religious forms of the past must be discarded.

* * *

I recall, some years ago, attending a free religious session at which a young Bahai teacher just returned home to America from India, had been asked to proclaim the Bahai Message. A large number of people were gathered together and our young friend gave a most beautiful address, explaining the Holy Cause successively from the view-points of each of the great religions of the past, and explaining how, in this day, the same "Word of God" which had created the religions of the past, each in its own day, was again manifest in the world creating the great universal religion which is God's Kingdom upon earth. He gave a comprehensive talk. It contained food for spiritual thought, and it gladdened and attracted the hearts of the people. Whereupon as soon as he had finished speaking the person presiding over the meeting, in a very delightful, pleasant and friendly manner, called the attention of the audience to the fact that the platform of those meetings stood for all teachings past as well as present, and thereupon she asked one who was present, to speak, a teacher of the most ancient of this world's philosophical systems.

This person arose and in a manner, which apparently seemed in sympathy with the Bahai address, quietly and persistently loaded the minds of the audience with so much of his ancient theology, that the effect of the Bahai address was quite counteracted, and the audience left the place in a confused state of mind.

Although at various times Bahai teachers spoke from that platform, there were few re-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Sharaf 1, 69 (December 31, 1913)

No. 16

THE MASHRAK-EL-AZKAR IN AMERICA: FUNDS IN HAND TO MEET REMAINING INDEBTEDNESS ON SITE.

"The Mashrak-el-Azkar at Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this Structure may be raised and completed."—Abdul-Baha.

* * *

IT SHOULD be a matter of great happiness to all Bahais that the funds to meet the remaining indebtedness on the site for the first Mashrak-el-Azkar in the Western world, are in hand.

The significance of this event cannot be realized at this time.

This site includes not only the large tract but also the strip of land on the lake shore, which gives to the whole a fine perspective from the lake as well as the desired outlook from the land.

The total expenditure for this site has been:

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|------------------------|----------|
| Main tract | \$34,500 |
| Lake shore tract | 17,000 |
| Total | \$51,500 |

There is remaining in the treasury after the last payment and interest, \$978.70 toward the building fund.

Abdul-Baha says (see page 208, issue No. 12, Vol. IV, STAR OF THE WEST) that the sum of two or three hundred thousand dollars should be raised in order to begin building operations.

What a priceless piece of ground is this site, dedicated by the hands of "The Orb of The Covenant," and blessed by his holy feet! This is a blessing whose worth will unfold more and more, as the world comes into the knowledge of the station of Abdul-Baha.

BAHAI TEMPLE UNITY,
Corinne True, Financial-Secretary.

"THE MODERN SOCIAL RELIGION"

A new book by Mr. Horace Holley

MR. Horace Holley, a Bahai now located at Paris, has written and recently published a book pertaining to the Bahai Movement, entitled *The Modern Social Religion*. Mr. Holley will be remembered by the Bahais as the author of the pamphlet, *With*

Abdul-Baha in Thonon—a delightful contribution to the ever increasing Bahai literature printed in English.

The publishers—Messrs. Sidgwick & Jackson, Ltd., 3 Adam Street, Adelphi, London, W. C.—say that Mr. Holley shows it fills

A WORD PICTURE OF THE "OLD" WORLD.

LOOK thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In one place thou wilt behold the wanton and soiled decorations, and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery,—and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals, statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize falacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

—ABDUL-BAHA ABBAS.

"LET THE NEW FOLLOW THE NEW!"

[Continued from page 271]

sults of a lasting nature, and all because those who upheld the platform insisted always in mixing with the Truth of The New Covenant the old forms and teachings of the past.

* * *

Abdul-Baha commands that nothing but *reality* be taught. There is but one reality in the world today and that is the *New Covenant*. As one travels through the various Bahai Assemblies it is clear to see that in those centers where the people have *clung exclusively* to the teachings of BAHÁ'O'LLAH, shutting out from the meetings the very mention of all else, in those places there has been growth and fruition, fragrance and spirituality, because the people have been nourished upon the pure life-giving spiritual food of "The Word of God," and consequently have grown in the grace of the Kingdom.

The Center of The Covenant is the Divine physician to the world besides whom there is none other. That which proceeds from him is the Word of God, and is to be obeyed. If it is not obeyed souls suffer; they deprive themselves of the bounty and blessings of God.

Every command of The Center of The Covenant is to be obeyed implicitly. If anyone fails to follow, he deprives himself and is in manifest spiritual loss.

Now, in this day, it has been revealed by The Center of The Covenant that the Message of the New Covenant is to be proclaimed and taught to the world. Of late this command has flowed frequently from the pen of Abdul-Baha.

All true Bahais must now arise to obey this call. Those who arise have the promise of the confirmations of heaven. If they do not arise, the blessings will pass from them to others whom God will raise up to do His work.

Abdul-Baha assures us that this is the day for sowing the spiritual seed of God's Word in the hearts of the people, so let us all arise to do the bidding of The Center of God's Covenant, to spread the glad-tidings of the coming of the Messiah and the establishment of His Kingdom among men.

Humbly yours in the service of The Center of The Covenant.

Charles Mason Remey.

"THE MODERN SOCIAL RELIGION"

[Continued from page 272]

a great want that the world has half unconsciously begun to feel; that in words adapted from Tolstoy—himself an interested student of the Movement—it "will substitute for corrupted religion and the system of domination which proceeds therefrom, the true Religion, the basis of equality between men and of the true liberty." The price is five shillings net.

Regarding this publication, Abdul-Baha, says:

To Mr. Horace Holley, author of the Bahai work, *The Modern Social Religion*.

HE IS GOD!

O thou son of the Kingdom!

A copy of the book written by thee and forwarded to this spot was received. The friends are engaged in reading it. They praise and

commend your book most highly and appreciatively, God willing, it will be translated and I will likewise read it. Thank thou God that thou art confirmed and assisted; thy aim is to render service to the Kingdom of ABHA, and thy object is the promotion of the Teachings of BAHÁ'O'LLAH. Although the glory and greatness of this service is not known for the present, but in future ages it shall assume most great importance and will attract the attention of the most great scholars. Therefore, strive more and more as much as thou canst in this service, so that it may become the cause of thy everlasting glory and in the Kingdom of ABHA thou mayst shine like unto a star.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the Secretary of the Sixth Congress of International Freedom of Religions; (2) talk by Abdul-Baha on the proofs of the existence of

Divinity, given at Paris, France; (3) supplication of T. K. Cheyne, M.A., D.D., of Oxford, England, to Abdul-Baha; (4) article by Mirza Enayet'Ullah Sohrab on the "Struggle of Existence and the Bahai Cause."

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| <p>بنا بر قاعده تنازع بقا اقوام و طبقات ضعیفه را در مقابل قوا و سیاست خود مقهور و مغلوب بلکه اغلب معدوم میکنند و تنازع نیست مگر شرح وقایع تنازع بقا مابین اقوام بشری فلان مملکت ترقی کرد سایر اقوام و ملل را اسیر و عبد خود نمود فتای ملین هارا وسیله بقای خود شدند در سینه صد و چهل نه الی صد و چهل و شش قبل از میلاد مارکس کاتو که یکی از سرداران رُم ایتالیا بود در موقع سفاقتش به کار تاج که فعلاً اسمش از صحنه جغرافیا پاک و معدوم شده چون مشاهده ترقی مادی و مدنی کار تاج را نمود عرق عصبیت و حمت حیوانیت ان بی حمت بجوش آمد و فراهم نمودن این خرابیان مملکت و معدوم نمودن نام قومیت و توحین خون میلیونها را بر خرد و فزنیه وطن پرستی خود حتم و لازم دانست و چون به رُم مراجعت نمود داخل دارالشورای رُم شده جمعیت را بصدای بلند فاطم ساخت و گفت "اگر رُم دولتم بقای ملل به کار تاج باید خراب شود" و عاقبت پس از چندین محاربات سخت و چند ماه محاصره کار تاج را خراب کردند و کوردها نفوس کآن لم یکن شیئا مذکور اسم هستی و استقلال شان از صحنه دورگار پاک شد این عبارت "کار تاج باید خراب شود" سرسنق سیاست اروپا و دلیل قاطع طبیعیون در اثبات خلفه تنازع بقا گردید . و اثباتست امریهائی به تنازع بقا چیست حضرت بهار الله جل جلاله و شأنه می فرماید : نزاع و جدال شان انسان نبوده و نخواهد بود حضرت عبدالبهادر و اخاله الدامی می فرماید : "تنازع بقا از خصائص حیوانات وحشی است" پس مسلم است که امریهائی تنازع بقا در مورد انسان تصویب و تصدیق نمی نمایند بلکه در آیات کثیر این</p> | <p>نزاعها و مجادلات انسانی را منع و رد می کند و چند سئوال را که ماذیلای غنائم اشکاری نماید که حکم و صلح الهیه در رد و جلوگیری از تنازع بقا چه نافع و مفید باحوال بشریات و مخالفت بآن و امر الهیه پایه و انداز مضرب نافع انشائات اولاً ایما اگر انسان در تحت قوانین موضوعه قطع نظر از جمیع تعقیبات جنسی و وطنی و دینی نموده سیراند در همه جای عالم خود را متناسب ساخته تحصیل معاش و ضروریات حیوانیه نماید یا خیر آیا میلیون میلیون از اهالی اروپا به برجید امریکا مهاجرت نمودند از ثروت عالم کم شد و یا بر استحکام و زیادتیش افزود آیا اگر هزار نفر امریکا بایران مهاجرت کنند و در زراعت و صنعت و تجارت و تربیت خود و ایرانیان بذل محنت بکارند چه ضرری دارد خواهد آمد اگر این دست های که در انجمن دلال و فقر ارض نشانی مهارت پیدا کرده در ایفا و حیای آن حدیث و فعالیت خرج دهند چه خواهد شد آیا اگر این ثروت و مکتبی که در ایلام و محبت ثروت و مکتب از میان می رود در کثیر و تحصیل آن خسر شود در منتهای یک قرون ثروت انسان زیاد تر شده یا کمتر آیا اگر این نمرسی که دست آستین برای توحین خون هرگز بی گناهان با کاذبه کمر همت برای معاونت و مساعدت طلبان بپارگان برینند چه مفرقی حاصل شود آیا با همه این ترقیات افکار و عقول و قشآن نرسیده که از قیاسات موهومی تنازع بقا که تقلید از حیوانات است انسان بیرون آید آری آن وقتی خواهد بود که جمیع افکار و عقول اقتباس کمال از عقل کلّی الهی حضرت بهار الله نمایند تا اساس عمری حصول یابد و انتظام تام صورت گیرد کما قال تبارک و تعالی "ان الذین اتوا ابصاراً من الله یرون حدیث الله السبب الاعظم لنظر العالم و حفظ الامر" چالا است و راه و دیده بینا و آفتاب تا آدمی نکالا کند پیش پای خویش</p> |
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با ایشان ظاهر نموده و خواهم نمود .

هم چنین خیلی مورد سرور است که حشمت الله نزدیک من است .

صحت من نمی گذارد که با مردم زیاد معاشرت کنم ولی گاهی چند نفر از دوستان را ملاقات می کنم .

من گمان می کنم که انجن ها دار الفنون بنوعی که باید و شاید هنوز حاضر نشده اند که بناء امر بهائی را قبول کنند . ولی کی منتظر بود که نفسی

سنت پرست گردد . من خیلی تعالیم سنت پرست را برای مسائل روحانیتش دوست می دارم او هم "خاری در گشت"

داشت و لکن صدق سینه که می گوید "قوت من در ضعف" حاصل می شود . من میدانم که در قوت در روز شما ابدی

فدای حاصل نمی شود و لکن در این ایام جسد خود را بی حد بکار باز داشته اید .

در نهایت دلسوزی دعای که برای مستر نورتن چنین فرموده بودید خواندم و گاه گاهی کتاب الواح مبارک را بخوانم

فی الحقیقه شما با عالم را بدوش می برید امید دارم همان نوع که شما سبب تأیید و توفیق دیگران می شوید خداوند شما را تأیید

نماید با نهایت محبت در امر بهاء الله که در آن عیال من شریک است (۵) روحانی

پروفر چین

تنازع بقا و امر بهائی

بقلم جناب آقا میرزا غایت الله سرور علیه السلام

عوامل طبیعی را کشتش و تنازع استمراری در میان است ارکان قویه علی الاطلاق هدم و اضلال ارکان ضعیفه را می

طلبند گرات عظیمه گرات ضعیفه را جذب و قوه آنان را در مقابل قرائ خود مستهلك می دارند اجمام جسمه و اجسام عظیمه

ذرات و قطرات ضعیفه را تابع و مطیع قانون خود نموده و قطرات ضعیفه صغارا را می برند نباتات و اشجار قوی هیکل ترند

دست تسلط و اقتدار دراز کرده و قدر علم نموده

نباتات ضعیفه را در زیر از نفعت اعذیه مردم و در بالا از اکسایش انوار مضیه آفتاب عالم تاب منع می دارد حیوانات

بزرگ و سیاه شتر پنجه قوی نموده و استخوانها را زده خوراک خود را از گوشت حیوانات کوچک فراهم

داده اند عقاب و شاهباز چنگال خود را از خون کبوتر و گنجشک همیشه رنگین و خونین دارند شیر خطیر

خرگوش بی هوش را در پنجه خود نرم کرده و فلفل از قوه خود را از بلع سماک ضعیف تعین نموده این دسته اقوا

ان دسته ضعیف را هلاک نموده از میان می برند و این زورمندان آن زیردستان را فانی و خود را باقی می گذارند

این میدان جنگ را طبعی قنار عبقا نام نهاده اند یعنی ارکان قویه برای بقای خود از فانی زیردستان

ناگزیر هستند و در این میانه فرمان بقا با اسم قوی صادر و الحکم لمن غلب صورت بگیرد .

چون اسباب معیشت در ناحیه از برای یک دسته از مرغان و یا طیر خوش الحان تنگی و عسرت پیدا کند فوراً

تجسس گشایش روزی از آن ناحیه حرکت و بجای که دست قدرت الهی صور ظهور را فراهم کرده و فوکان نمایند

ولی این محل جدید خلوت بی مدتی و سفر بی انتظار نیست ظهور دیگر از جنس دیگر بوفی این آب و خاک بوده

و اباعنی جده در آن تصرفات مالکانه می نموده اند و از محصل و مدخول آن ابقای حیات می کرده اند چگونه

توانند دید که دست بجانب ملك مدعوی را بدون دلیل ضبط و تصرف نمایند فوراً اعلان جنگ دهند

و آهنگ رزم آغاز کنند در این میدان نیز فرمان مالکیت با اسم قوی و انسب صادر شود و این

را بقا و انسب گویند این کشمکش را از ضرورت طبیعی و انکال از آن را متمنع و محال دانند این جا

یک نکته باقی است که ذکر شود طبعی قوی نوع انسان را نیز تابع و مطیع این قانون عمومی شمرده

و میدانند طبقات بشر هر کدام قوی و زورمند هستند

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| <p>۳۰ و وجود اشیاء باراده می پذیراست . این یکی از دلائل است . و چون این سلسله بی مهم است باید در آن فکر کنید و در میان خود مذاکره نمایند زیرا هرچه بیشتر فکر کنید بیشتر مطلع بر تفصیل می شوید . خدا کند خدا که قوه بی شما عنایت فرموده که می توانید اینگونه مسائل را درک کنید . . .</p> | <p>اما عناصر بسیطه باقی و برقرار ولی ترکیب متغییر می شود پس معلوم و مسلم شد ترکیب عناصر بسیطه سبب حیات است و تحلیل آن انعدام و محال ولی از عناصر اصلیه باقی و برقرار چرا که بسیط است و شیء بسیط متغیر نمی شود . اما ترکیب تحلیل می شود یعنی وجود کائنات از ترکیب است و انعدام از تحلیل و این مسئله فراتر نه اعتقادی فرق است بین مسائل اعتقادی و فقهیه اعتقادی و سمرعات تقلیدی است اما مسائل عقلیه مؤید بر این قاطعه لهذا ثابت است که وجود کائنات عبارت از ترکیب است و فناء عبارت از تحلیل مادیون گویند مادام وجود کائنات از ترکیب است و انعدام از تحلیل و گرچه احتیاجی بخالق حی قدیر چه که کائنات نامتناهی بصورت نامتناهی ترکیب می شود و از هر ترکیب کائی موجود گردد .</p> |
| <p>عَرَضِيَّة عرضه پرورش چیت از اسفند تا که به حضور مبارک حضرت عبدالجبار تقدیم نموده</p> | |
| <p>مؤرخه ۲۳ اکتبر ۱۹۱۳ الله ابی ووست محبوب و هادی من دیچ و قفر اوش خواهم کرد وقتی که در خانه عزیز قدیم ما شمارا در آنجا نوازش و آغوش گرفتید همیشه در نظر بوده و مورد قوت قوه حافظه است و یکی معتقد بر آنم که این مبنی بر مشیت الهی بود لازم نبود برای من که معتقد بر این امر بین کردم زیرا حقائق را که شما تعلیم و شرح می دهید بر حسب آنها زندگی نمودم آنچه که من می خواستم و شما عنایت نمودید حیات شکر بود [مثل حیات خودمان] که جمیع آمال را فدای حقیقت نموده است و در خدمت محبت بر نوع انسان می کشد مانند حیات خارق العاده حضرت بهاء الله محبت سر عالم است و من سعی می کنم که در این حیات محبت زندگی نمایم و شمارا دائما یاد می بخشد هم چنین شمارا تشکری کنم بجهت اینکه جناب آقا میرزا علی اکبر را ملاقات نمودم زیرا بسیار بود و حق حقیقت مرا آموخت نمودند بی نهایت مرا تأیید نموده اند و چه شخصاً و چه عملاً تشکرات صمیمانه خود را نسبت</p> | <p>اما الهی ترین جواب دهند که ترکیب بر سه قسم است یا ترکیب تصادفی است یا ترکیب الزامی است یا ترکیب ارادی چهارم ندارد زیرا ترکیب تصادفی در این سه قسم است اگر بگوییم این ترکیب تصادفی است واضح البطلان است چه که معلول بی علت نمی شود لابد معلول علت دارد و این تصادفی و لغو البطلان است و هر کس این را ادراک می نماید ترکیب ثانی الزامی است یعنی این ترکیب مقتضای ذاتی هر کائی و لزوم ذاتی این عناصر است مثلاً حرارت لزوم ذاتی آتش است و رطوبت لزوم ذاتی آب پس اگر این ترکیب لزوم ذاتی باشد دیگر انفکاک ندارد چنانچه ممکن نیست حرارت از آتش و رطوبت از آب انفکاک یابد مادام این ترکیب لزوم ذاتی است این انفکاک ممکن نیست پس این هم نیست چه اگر این ترکیب کائنات لزوم ذاتی بود دیگر تحلیل نداشت لهذا الزامی هم نیست باقی چه ماند ترکیب ارادی یعنی این ترکیب کائنات</p> |

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| <p>۲ که هیچ ربطی با اساس دین الهی ندارد و چون این تقالید مختلف است از اختلاف جدال حاصل و جدال منتهی بقتال گردد خون بیچاره گان ریخته شود اموال بتالان و تاراج رود و اخلاق برکس و اسیر مانند دین که باید سبب الفت باشد مورد کلفت شود دین که باید شاهد فائق باشد زهر قاتل گردد دین که باید سبب نورانیت عالم انسانی باشد سبب ظلمات شده است دین که سبب حیات ابدی است سبب ممات گشته پس تا این تقالید در دست است و این دام فروبرد رشتت از دین جز مضرت بعالم انسانی حصول نمیبرد پس باید این تقالید کهنه پیر را که معمول به ادیان است بتمامها ریخت و ترقی اساس ادیان الهی کرد و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدد و تخریق قبول نماید لهذا الفت و اتحاد نام بین جمیع ادیان حاصل شود دین الهی در نهایت کمال و جمال در انجمن عالم انسانی جلوه نماید .</p> | <p>۳ تبا بد شرق و غرب روشن شود جنوب و شمال دست در آغوش یکدیگر گردد جمیع ادیان حقیقت جو شود و حقیقت گو گردد و یک تأسیسات ابدیه در عالم انسانی گذاشته شود و بنیان وحدت عالم انسانی روز بروز ارتقاء یابد این است آرزوی این آواره و از خدا از برای شما تأیید و توفیق طلبم تا مرقق با همی گردید که از بدایت عالم در نظر متمتع و مستحیل بود و کن در این قرن نورانی در نهایت کمال و جمال تحقق یافت و علیکم التحیه و التثاء عبدالمجید عباس</p> |
| <p>برهان بر وجود الوهیت نطق مبارک حضرت عبدالمجید در رسد "برهان وجود الوهیت" در پاریس روز ۹ فوریه ۱۹۱۳</p> | <p>پس این کنگره محترم باید این پرده های تقالیدی را ببرد این ذواندرا از میان بردارد این ابرهای تاریک را متلاش کند تا شمس حقیقت در نهایت درخشندگی از افق ابدی جلوه نماید الحمد لله این قرن قرن علم است این قرن قرن حقیقت است عقول ترقی یافته افکار توسعه جسته ادلکات شدید گشته احساسات بسیار دقیق شده اکتشافات عالم را فرا گرفته استعداد عظیم بجهت جلوه وحدت عالم انسانی حاصل شده اگر این کنگره محترم چنانکه باید و شاید بترویج مقاصد خیریه پردازد و این تقالیدی که در دست ادیان است و مخالف اساس الهی را زائل نماید جهان جهان دیکر گردد عالم ناسوتی جهات منکوب شود عالم انسانی جلوه گاه حقیقت گردد و الی آخر این جهان بالا در او</p> |
| <p>هو الله امروز شخصی از وجود الوهیت سؤال کرد که چه بهان بر وجود الوهیت دارید چه که ناس برد و قسمند قسمی معترف بالوهیتند و قسمی منکر لهذا امروز بدلیلی از دلائل عقلیه میخواهم اثبات وجود الوهیت نمایم زیرا دلائل نقلیه را میدانید و نزد کتب معلوم است . در جمیع کائنات موجوده چون نظری کنیم بی بنیم هر کائنی از کائنات از ترکیب عناصر منفرد پیداشده مثلا عناصر و اجزاء فردیه ترکیب شده و از آن انسان پیداشته عناصر بسیطی ترکیب شده و از آن این گل پیداشده اجزاء فردیه ترکیب گشته و این سنگ پیداشده خلاصه جمیع کائنات وجودشان از ترکیب است و چون این ترکیب تحلیل شود آن موت و انعدام است</p> | <p>پس این کنگره محترم باید این پرده های تقالیدی را ببرد این ذواندرا از میان بردارد این ابرهای تاریک را متلاش کند تا شمس حقیقت در نهایت درخشندگی از افق ابدی جلوه نماید الحمد لله این قرن قرن علم است این قرن قرن حقیقت است عقول ترقی یافته افکار توسعه جسته ادلکات شدید گشته احساسات بسیار دقیق شده اکتشافات عالم را فرا گرفته استعداد عظیم بجهت جلوه وحدت عالم انسانی حاصل شده اگر این کنگره محترم چنانکه باید و شاید بترویج مقاصد خیریه پردازد و این تقالیدی که در دست ادیان است و مخالف اساس الهی را زائل نماید جهان جهان دیکر گردد عالم ناسوتی جهات منکوب شود عالم انسانی جلوه گاه حقیقت گردد و الی آخر این جهان بالا در او</p> |

سنة ۱۹۱۳ میلادی

سال چهارم

سنة ۱۳۳۲ هجری

PAGE I.
VOL. IV.
N: 16.

سنة دوازده قران
ماه شرف ۱۳۲۹

بَحْثُ الْخَيْرِ
۱۳۲۹

صفحه اول
جلد چهارم
شماره شانزدهم
قیمت اشتراك
دسمیر ۳۱

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانگانه بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبیل اداره است قبول و نشر خواهد کرد.

لَوْحٌ مَّبْرُورٌ

پاریس منشئ کنگره ششم بین المللی آزادی
خواهان ادیان که از ۱۶ ماه جولای الی ۲۲ سنه
در پاریس منعقد گردید .

هو الله

دوست عزیز محترم :- نامه شمار سپرد و مفتون
سبب ورود و جلدان گردید زیرا دلالت می کرد که جمعی از
خیر خواهان عالم انسانی همت گماشته اند که کنگره دنیا
تشکیل نمایند تا سبب الفت بین ادیان شوند و حقیقت
دین و اساس ادیان الهی آشکار گردد و سوء تفاهم نماند
این مقصد جلیلی است زیرا خدمت بعالم انسانی است
و از صنوعات روحانیه است امیدوارم که آن انجمن
موفق بر تألیف قلوب اهل عالم گردد و سبب صلح بین ادیان
نشود تا بیگانگی در عالم انسانی نماند جمیع ادیان بعالم
بیگانگی یعنی وحدت عالم انسانی در آیند و بسیار ارزنده
داشتیم که در این کنگره بین المللی حاضر گردیم ولی انجمن
که در مصر و ضعف بنیه و استیلاء ارض مانع
از حضور است لهذا بکمال نخلت عنرا از حضور
غایم و چند سطر در این خصوص می نگارم .
عقلاء پیش که مفترق حقیقت اند در نزد آنان

واضح و مسلم است که مقصد از ظهور مظاهر مقدسه
الهیة و انزال کتب و تأسیس دین الهی الفت
است و محبت بین عموم افراد انسانی دین اساس وحدت
روحانیه است وحدت افکار است وحدت حاسنات
است وحدت آداب است و روابط مغریه بین
عموم افراد تا عقول و نفوس بتربیت الهی نشو و نما
نمایند و حقیقت کنند و مقامات عالیه کالات انشا
رسند و مدنیت الهیه تأسیس گردد زیرا در عالم
وجود دو مدنیت است یکی مدنیت طبعی مادی که
خدمت بعالم اجسام نماید و دیگری مدنیت الهی که
خدمت بعالم اخلاق می نماید مؤسس مدنیت مادی
عقلاء بشرند و مؤسس مدنیت الهیه مظاهر مقدسه
الهی دین اساس مدنیت الهیه است مدنیت مادی
بمنزله جسم است و مدنیت الهیه بمنزله روح جسم
بی روح مرده است و بود در نهایت طراوت و لطافت
باشد .

تا بحیث مقصد از دین روابط ضروریه وحدت عالم
انسانی است و این است اساس دین الهی این است
فیض ابدی الهی این است تعالیم و تأسیس الهی این
است نور حیات ابدی هزار افسوس که این است این
متروک و محجوب جمیع ادیان ولی تعالیدی ایجاد کرده اند

نجمه

۱۳۲۹ ۲



شیخانو اخیانکا

شماره شانزدهم - ماه صفر الحظیف

فهرست مندرجات

۱. لوح مبارک از برای منشی کنگره ششم بین المللی آزادی خواهان ایران
در پاریس
۲. نطق مبارک حضرت عبداللہ، در سلسلہ "برهان بر
وجود الوہیت" در پاریس
۳. عرضیہ پروفیسر جین از آکسفورد انگلستان
۴. تنارح بقا و امریہائی بقلم آقا میرزا عیاض اللہ سہروردی

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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STAR OF THE WEST

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TABLET OF "GLAD-TIDINGS TO THE JEWS"
WORDS OF *BAHA'O'LLAH* ["*The Glory of GOD*"] ADDRESSED
TO THE CHILDREN OF ISRAEL THROUGHOUT THE WORLD

He is the Powerful, the Mighty, the Self-Subsistent!

REJOICE! REJOICE! O Children of Israel, in the graces of the
Manifestation of the Glorious LORD*

Thanks and praise be unto God, that the Sun of Truth hath
dawned upon the horizon of Unity, and it is dispersing and expelling
the darkness of differences and oppression.

Now, the flowers of significance [i. e., the explanations of mysteries]
have blossomed upon the Branch of Generosities, and the Nightingale of
the invisible Flower-Garden hath left its Nest; the dwellers of the Holy
Place have adorned the plane of the earth with profuse benefits, and
have illumined the feasting-place of nearness with every variety of
ornament.

Blessed is the brave one who, with a firm step, walks out of the
corridors of intimacy [i. e., his old religious restrictions and limitations]
and takes a place in the ranks of the lovers of GOD and men; that he
may become enlisted among the faithful and assured ones, the truthful
and holy ones; that he may be constantly promoted in both worlds and
ever favored with eternal exaltation.

O ye possessors of sight! With the inner eyes contemplate the
Horizon of the world, that ye may behold the Mount of Sinai and the
Country of Safety resplendent through the Light of GOD and radiating
with the Manifestation of the LORD! Look not in the least with the
eyes of the unbelievers and the wicked ones, for verily they are blinded
by the world and cannot behold eternity.

Peace be upon him who followeth Guidance!

—*BAHA'O'LLAH.*

Translated from the Persian by Mirza Yuhanna Dawud,
London, March, 1911

* See Isaiah 40:5. "And the Glory of the LORD shall be revealed."

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"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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LETTER FROM THE JEWISH BAHAIS OF TEHERAN TO THE CHRISTIAN BAHAIS OF CHICAGO

ALLAH'O'ABHA!

Teheran, Persia, June 2, 1903.

*To the brilliant House of Spirituality of the Bahais of Chicago,
from the Spiritual Assembly of Israelites of Teheran:*

PRAISE and thanksgiving unto the Desired One, who by the burning light of Divinity and Truth of our High LORD ["The First Point"—the BAB], and by the Godly Rays of our Adored LORD, the Blessed Perfection and the Greatest Name, EL-BAHA [BAHA'O'LLAH], and by the fragrance of the pure servitude of the Revolving-Place of all Names, ABDUL-BAHA (May the souls of all the creatures be devoted in sacrifice for him!)—conducted these wanderers of the desert of astonishment to the Destination and Place of Truth; made them drink from the Source of Guidance, and brought them near to the Plains of Knowledge of the Rising-Place of the Manifestation and the Speaker in the Mount of Sinai. Therefore, unto Him be praise and thanks for that which He has bestowed upon us!

We are the same people who, in the last part of the cycle of Moses, were exposed to blindness and ignorance and deprived from the Manifestation of the LORD, Jesus Christ, and did not understand the fragrance of the Holy Ghost, and our society became dispersed and separated from our brothers and friends.

When Mohammed appeared our eyes and hearts did not become bright from the Light of his guidance; so we rejected and protested against him, until the Eternal Light of the Blessed Perfection [BAHA'O'LLAH] enlightened the world with His Great Epiphanies: Then His grace and favor had pity on these wanderers, and awakened us and made us watchful: Then He led us with the great signs and the strong proofs of the Old and New Testaments and the Koran. He put peace and salvation among the nations, for no one of the Manifestations had such great power of influence as was with EL-BAHA.

The prophets had prophesied of this omnipo-

tence—that it could not be found in others than He, Himself, [saying]:—

"And many people shall go and say: Come ye and let us go up to the mountain of the LORD, to the house of the LORD of Jacob; and He will teach us of His ways, and we will go in His paths; for out of Zion shall go forth the law, and the Word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more"—as it is prophesied in Isaiah 2: 3, 4.

"Sing unto the LORD, for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12: 5, 6.)

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." (Isaiah 46:13.)

"Behold, the LORD God will come with strong hand, and His arm shall rule for Him . . . and He shall carry them in His bosom, and shall gently lead those that are with young." (Isaiah 40:10, 11.)

"Again the word of the LORD of hosts came to me, saying: Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD, I am returned unto Zion; and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain." (Zechariah 8:1-3.)

The following letters, which appeared in *The Egyptian Gazette*, were sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST—*The Editors*.

PROFESSOR VAMBERY AND THE BAHAI RELIGION

[Reprinted from *The Egyptian Gazette*, Sept. 24, 1913]

PROFESSOR VAMBERY AND THE BAHAI RELIGION.

REMARKABLE LETTER TO ABBAS EFFENDI.

To the Editor "*Egyptian Gazette*."

Sir:—In view of the recent death of that distinguished scholar and orientalist, Arminius Vambery, I feel that the subjoined letter, sent only a few weeks before his death to Abdul-Baha (Abbas Effendi), becomes a historical document of worldwide interest and importance. This hitherto unpublished letter I am happily permitted to make public.

Written in Persian its exquisite diction and courtesy reveal how thoroughly this wonderful scholar inherently understood the heart of the religious East and how fully he sympathized with all truly noble aims. To many Vambery was perhaps known only as a brilliant and indefatigable anthropologist and researcher into hidden origins; to others, who know the infinite complexities of life and thought in the Near East, he meant a great deal more. His strenuously active life comprised more knowledge based on experience than is generally to be found in the career of three ordinary diplomatists. His linguistic attainments were remarkable, for he spoke and wrote over fifteen languages.

Naturally his judgment on men and things was therefore remarkable for its penetrative accuracy and shrewdness and for four years he worked as special adviser to the ex-Sultan, Abdul Hamid. A particularly hard youth, fought in such bewildering surroundings as Turkey, Persia and the Balkans present, gave

him unequalled opportunities for observation and study.

Concerning religious philosophy he could enter into discussions with the best and especially on Islamic theology, whether Persian or Arabian, he spoke with an intimate and immediate knowledge that inspired great respect among the learned mullahs. Many are the biographical sketches that have appeared on this extraordinary genius from time to time in European reviews and now many more will be surely presented; but it may be doubted whether any will reveal the inner soul and high aspirations of this scholar at a ripe old age as do the contents of the following communication. We seem to feel the glow of a flame that flashed out from the heart of one who had always searched to find a great truth, a compelling conviction, and that this glad experience had finally been accorded and he was satisfied.

The memorable meeting between Abdul-Baha and the professor took place in Buda Pesth last April where the great Bahai Master met with an ovation on the part of scholars, orientalist and social reformers. On the return of Abdul-Baha to Egypt he wrote to Vambery, sending him a gift, and the following letter was the reply. For the information of those who are unfamiliar with Eastern expressions I may add that the style is, in Islam, only adopted by the religiously learned and only used towards a supremely great teacher or leader.

Believe me, yours, etc.,

J. STANNARD.

Ramleh, September 22.

LETTER TO ABDUL-BAHA FROM PROFESSOR VAMBERY

I FORWARD this humble petition to the sanctified and holy presence of Abdul-Baha Abbas who is the centre of knowledge, famous throughout the world and beloved by all mankind. O thou noble friend who art conferring guidance upon humanity, may my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant and the rug which you have forwarded came safely to hand.

The time of the meeting with your excellency and the memory of the benediction of your presence, recurred to the memory of this servant and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islam, yet have I never met so lofty a character and so exalted a personage as your excellency and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first hand information and experience, entered into the ranks of various religions; that is, outwardly I became a Jew, Christian, Mohammedan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all these religions have become the instruments of tyranny and oppression in the hands of rulers and governors and that they are the causes of the destruction of the world of humanity.

Considering these evil results, every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts.

I have seen the father of your excellency from afar. I have realized the self-sacrifice and noble courage of his son and I am lost in admiration.

For the principles and aims of your excellency I express the utmost respect and devotion and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

VAMBERY.

ARMINIUS VAMBERY

Extracts from the Diary of Mirza Ahmad Sohrab, September 23, 1913

PROFESSOR VAMBERY,—whose letter to Abdul-Baha is published herewith—was well known all over Europe on account of his travels in the interior of Asia and his writings. He was born in Hungary, at the village of Duna-Szerdahaly, in March, 1832. His father was a Jew in humble circumstances. He was apprenticed at the age of twelve to a dress-maker, but having acquired some book learning, he presently became tutor to a publican's son. By enduring much privation, he had, by the time he was sixteen, mastered several other languages, beside Latin. Four years later he went to Constantinople, where he was engaged as a tutor by Hossein-el-Dein Pasha. In 1858 he brought out a German-Turkish dictionary.

He had now lived so long in the East that

he could pass for an Osmanli, and in 1862 he started on his long and arduous journey to Central Asia. He distinguished himself as a dervish, assuming this disguise at Teheran, with a knowledge of the Persian and Turkish and with careful practice not only of the customs of Orientals generally, but also of the ways of the dervishes, the mendicant friars of Islam. He made his way to Khive, where he was granted two audiences by the Khan. The Amir (Prince) of Bokhara heard suspicious stories of the traveler, but having seen Rashid Effendi, as Vambery called himself, to be a good Moslem and all that he professed to be, dismissed him with handsome presents.

On his return to Europe, Vambery paid a visit to England, where he met with a recep-

tion, both from the geographers and the public. His first account of his "Travels and Adventures in Central Asia" was published in London in 1864, and had a large circulation. He also wrote a "History of Bokhara," based chiefly on the works of Persian and Arabic historians.

In recognition of his linguistic attainments, Vambéry was appointed Professor of Oriental Languages at Budapest. He frequently visited England, and seldom missed an opportunity of giving his opinions, in European periodicals, on any new development of Eastern and Middle Eastern politics.

During the visit of Abdul-Baha to Budapest, he met him twice, and once he called at the hotel to return the visit. His knowledge of Oriental languages, especially Persian, Arabic and Turkish, was amazing.

He was a pleasant-looking old man, rather short of stature and with wrinkled face on account of his great age. In the course of conversation with Abdul-Baha, he said: "*For many years have I been following your teachings, and ever longed to meet you. I admire more than anything else your supreme courage, that at this advanced age you have left everything and are traveling all over the world to spread your humane principles. You are doing a great work. Your work will be crowned*

with success because your sincerity, unwavering faith and high ideals have stamped themselves upon the minds of the world's thinkers." His last words as Abdul-Baha bade him farewell in his drawing-room and library were these: "I hope to hear from you. Please, when you return to the East, send me the Writings and Treatises of your Father, and I will do everything to spread them in Europe. The more these principles are spread, the nearer will we be to the age of Peace and Brotherhood."

The story of how Vambéry, physically afflicted—for he was lame—fought for existence against hunger and persecution, and gradually mounted the ladder of fame, furnishes one of the most remarkable pages in the history of the Jewish race. At school, Vambéry once said: "Hunger, mockery and insult—I experienced them all in turn; but the greatest misery was not capable of darkening the serene sky of youthful mirth for more than a few minutes, and even my healthy color returned after a short interval of bodily collapse."

He was well received at the English Court, both in the reign of Queen Victoria and that of King Edward. On the occasion of his seventieth birthday, i. e., in 1902, His Majesty conferred upon him the title of Commander of the Victorian Order. —The Editors.

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

IN presenting the letter of Professor Cheyne, we quote the following from *The Christian Commonwealth*, believing that the Bahais who are not acquainted with the personality and wide influence of this man, may better appreciate his letter to Abdul-Baha:

"PROFESSOR CHEYNE.

"AN APPRECIATION AND A REVIEW.

"*The Mines of Isaiah Re-explored. By Rev. T. K. Cheyne, D. Litt.*

"A pathetic picture, and a startling inspiration too, both come with this fresh book from the revered, masterly scholar. We think of him as sitting, almost physically helpless, beside his books and his writing. Even the power of speech fails him oftentimes, and the fingers almost refuse to guide the pen. And yet, a marvel it is, he writes a new volume almost every year; and big books they all are, for the publishers tell us he cannot write a little one. And that pen pours forth still the same beauty of style, and the immense wealth of knowledge of Hebrew literature. He seems to know many a prophet by heart, and many

a psalm. But above all impressive is his unmeasured devotion to that literature, to the story of its people, and to the light that might shine from it, and from its divine heart to us. One wonders whether it be not already time for some monument to such learning to be erected by us all whom he has calmly, steadily, fearlessly inspired even when we have not always agreed with all he has written. Would it not be fine if one or two who have attacked him harshly should lead in founding some prize in his honour? . . ."

* * *

TABLET FROM ABDUL-BAHA TO PROF. CHEYNE.

In answer to the letter of Prof. Cheyne, Abdul-Baha revealed a Tablet, from which we are permitted to quote the following:

"O thou, my spiritual philosopher!

"Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality. . . . There were many Doctors

amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a

and co-partner in the perfection of the Kingdom." (Signed) ABDUL-BAHA ABBAS.

* * *

Also the following extracts from an article, "Is Christianity the Final Religion?" by Professor Cheyne, published in *The Christian*

ALLAHO' ABHA!

To Abdul-Baha,
My Beloved Friend and Guide:

Oxford, Oct. 23, 1913.

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'O'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Bahaism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its "mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust—rather, I know—that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) F. K. CHEYNE.

P. S.—I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of American Tablets. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others!

The above letter from Professor Cheyne was sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST.—*The Editors.*

natural philosopher, but a divine philosopher.

"It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom. . . . Thy respected wife in reality deserves the utmost consideration. . . . Praise be to God that she is also thy co-worker

Commonwealth, may be of interest at this time. The italics are ours:

"IS CHRISTIANITY THE FINAL RELIGION?"

"Christianity is not, and does not—according to the best apologists—claim to be the final re-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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No. 17

"ONE THOUSAND JEWS HAVE JUST ACCEPTED THE 'BLESSED PERFECTION' AS THEIR 'MESSIAH!'"

Letter received by Mary Lesch, Chicago

Dear Ones in the Father's Kingdom!

Haifa, December 2, 1913.

We are in Haifa and see the holy family every day. . . . We heard last evening that Abdul-Baha and Secretaries will be here today, so everybody is happy. The family has not seen him since his return from America, therefore they are making great preparations for his coming. While at the household yesterday, I met a number of Persian Bahais, and there were forty to dinner the night before.

One thousand Jews have just accepted the "Blessed Perfection" as their "Messiah!" Let the good work go on. . . .

Everybody wishes to be remembered to all the American Bahais. . . .

Lovingly yours in His Name,

CLARA B. WISE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

Letter received by Charles Mason Remey

Dear friends:

Haifa, Syria, December 27, 1913.

The home coming of Abdul-Baha, after an absence of three years and four months, was a real festival. Such excitement and happiness as reigned in the holy household can only be imagined. I felt greatly blessed to be here at such a time. In Abdul-Baha's house, there is a very large central room around which are the other rooms, and in it Persian rugs were spread and tables placed upon which were fruits and sweets.

Abdul-Baha did not come ashore until dusk, although the steamship entered the harbor about 2 o'clock p. m. (Strange to say, as the steamer bearing the Lord of mankind entered

port, two warships—one French, the other German—came in also. The Messenger of Peace was accompanied by ships of war! Quite a strange coincidence.) While waiting for Abdul-Baha, the holy ladies, the eleven Persian pilgrims, as many children, four American pilgrims, and many other Bahais—about forty in all—chanted prayers and Tablets, while the faces beamed with the happiness of expectation.

When Abdul-Baha's voice was heard as he entered, the moment was intense—and as he passed through to his room, all heads were bowed. In a few moments he returned to wel-

LETTER FROM THE JEWISH BAHAIS OF TEHERAN TO THE CHRISTIAN BAHAIS OF CHICAGO
[Continued from page 283]

There are a great many such proofs and utterances in the Old Testament. But He manifested more and greater than they had prophesied. His Words have penetrated throughout the earth, and the Voice of the Greatness of the Blessed Perfection has sounded through the whole world. We believed in His Cause through these proofs of the Books of

and busy ourselves in proclaiming and spreading the fragrances of His Cause; give life to the dead and healing to the sick; make united the East and the West, and, unheeding the distance between, be always informed of each other as if we were in the same house and home, so that our love and union may increase.

To all the sincere believers and members of



"CONSORT WITH ALL THE PEOPLE OF RELIGIONS WITH JOY AND FRAGRANCE"

AMONG the countless midnight gatherings held throughout America to usher in the year 1914, the gathering illustrated above stands unique and deeply significant. It was the occasion of a banquet given by the Society of Art and Education—a club of Jewish young people in the city of Chicago—to which a number of the Bahais were invited. On a previous occasion the Glad-Tidings of the Appearance of the Promised One had been delivered to them by Dr. Zia M. Bagdadi, and they had expressed a desire to meet some of the friends. Seated at the table were people of many nationalities, including a Japanese and a Persian. The meeting was vibrant with sincere fellowship and genuine cordiality. Speeches were made by officers and members of the Society and by the Bahais. In reality, it was an added testimony to the power of the Word of BAHÁ'O'LLAH, which had made it possible for different religionists to "consort with joy and fragrance."

the Prophets; we joined with our friends; united with those who were our enemies and, putting away the differences, made nature and religion as one. And thus we praise Him at all times that we have received such great favor.

We brothers must determine to stand firm in *The Covenant* and the Cause of GOD, and beg for aid and assistance; ask for merit,

the luminous House of Spirituality we send our greeting, and hoping that we may hear from you soon, we are

Your loving brothers,

The servants of Abdul-Baha.

THE ISRAELITISH BAHAIS OF TEHERAN.

Received August 27, 1903.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 85 cents each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

ESPERANTO

DURING Abdul-Baha's trip through America, England, and Europe, he frequently spoke regarding the principle of BAHÁ' O'LLAH of one Universal Auxiliary Language, even naming this language to be Esperanto. He expressed a desire that all who possibly can should work with zeal for the spread of this neutral tongue.

Now, the Bahais of many cities in the Occident are studying Esperanto with fervor. In Chicago, Mr. F. G. Morin, President of the United States Esperanto Association, through a deep sense of duty, and out of high regard for the Bahais and the behests of Abdul-Baha, is freely giving his time, teaching a class of some forty of the Bahai friends.

The Language is very easily acquired. Its simpleness, conciseness, unambiguousness, and yet its beauty, and the varied possibilities of construction, are unequaled by any of the existing languages.

The Secretary of the Association, Miss J. E. Hamand, of Schaller, Iowa, writes that it is her supreme wish to aid, in every form or manner, anyone interested in Esperanto.

May the Bahais fittingly, quickly come to the front, and be in the first ranks in the onward march of Esperanto, thereby hastening the spread of the Principles of BAHÁ' O'LLAH in this darkened age of confused tongues.

ESPERANTO COMMITTEE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

[Continued from page 288]

come all. He sat in a chair at one end of the room, and most of the believers sat on the floor. Abdul-Baha was tired so remained but a short time, and after a prayer chanted by his daughter Zia Khanum, went to his room.

Then the ladies vacated so that the men might enter. To see the faces of those sturdy, earnest men—faces that spoke the fervor of their faith, the earnestness and resoluteness of their purpose—was something to remember. I am sure not an eye was dry; old and young, with happiness filling their hearts, could not refrain from exhibiting their emotion. He welcomed them, and seating himself on the

floor, spoke to them a short time, after which he retired. . . . There were old, tried veterans, whose lives have been devoted to the Cause, and courageous, aspiring youths, who may, some of them, make valiant workers of devotion. How I wish I could see as many American men gathered around his feet and expressing what these Persians expressed!

Abdul-Baha seems to feel best at Acca. He left here the second day after his arrival, remained eight days, then came to Haifa for a week and is again at Acca.

Yours, in the service of The Center of The Covenant,

H. EMOGENE HOAGG.

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

[Continued from page 287]

legion. It is an introduction to all truth. . . .

"The religion of Jesus, then, is not a final but an ever-expanding religion. Not only modern apologists say this, but virtually the greatest geniuses of the early period. How is this? The answer is that there has been in Christendom a succession of religious-minded seekers after truth who have aimed at extending further and further the boundaries of knowledge. To this belonged in early times the great company of Gnostic theosophists; to this belong in our own days, though without official sanction, many of the leaders of natural science, philosophy, and history, including the ancillary study of philology. Yes, these are all prophets; they declare the thoughts of God; they preserve us from the heresy of finality. . . .

"Of none of the great religions can it be said that its expansion is complete. . . .

"As is the case with Christianity, some of the best possessions [of Judaism] are contributed by heretics. The hope of the future synagogue is with a reformed Judaism. . . . Like Christianity, too, it is hampered by Biblical criticism.

"As Professor Jowett said, Biblical criticism is a phase of the Church's life which has to be passed through. *As the same sagacious critic said, the Babite (Bahai) Movement may not impossibly turn out to have the promise of the future.* He, too, thought that Christianity was not the final religion."

—The Editors.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on SS. *Cedric*, when en route to America; (2) announcement to Oriental subscribers of the STAR OF THE WEST; (3) regarding funds in hand to

meet indebtedness on site for the Mashrak-el-Azkar in America; (4) banquet of Jewish young people's Society of Art and Education, Chicago; (5) Najame Bakhtar [STAR OF THE WEST].

مخبخته

شرقی لاکارد عرش آباد فی الحقیقه یاران بیان وحدانیت گذشتند تا آن بشایبند گردید و همچنین حال الحمد لله از جمیع اقالم عالم بقدر امکان اعانت پاپی بشری لاکارد کاربیک ارسال می گردد شما بچای یاران الهی ممنونیت عبد البهاره دین حضرت بلوغ داید فی الحقیقه ابن عمت یاران شایان شکرانیت است زیرا از طهران و خراسان و شیراز و جهرم و طبرستان و حتی دهات و قری خراسان و شیراز و یرد اعانت ارسال گردید این اتفاق در سبیل نیرافاق سبب سرور قدم روحانیان است و از ینهم آدم تا بحال چنین امری واقع نشده که از اقصی بلاد آسیا اعانت بجهت اقصی بلاد آمریکا ارسال گردد از رنگون اعانت به سیکاگو و از جهرم شیراز و خیر القری مرتبه اعانه بشری لاکارد در قطب امریک می شود این نیست مگر بعون و عنایت جمال مبارک و تأیید و توفیق آن شمس حقیقت و همت و معانیت ان نیر اشراق که آفاق را ارتباط عطا فرموده **الْمَرْءُ لِلْجُودِ وَالْعَطَا لِدَٰلِكَ الْخَيْرُ الْوَدُودُ وَالْقُدَّةُ وَالْقَوَّةُ لِلَّيِّ الْقِيَمُ الَّذِي جَعَلَ لَا فَاَق تَحْدُو وَتَجْمَعُ كَالْقِيَمِ فِي لَفِي الْجُودِ : اِلَهًا اَلْهٰكَ الْفَضْلُ لَكَ الْجُودُ الْخَيْرُ لَكَ الْكَمَالُ عَلَى مَا اَنْتَ عَلَى هَؤُلَاءِ الْفُقَرَاءِ وَ اَوْتَيْتَ هَؤُلَاءِ الصَّقَا فِي كَوْنِهِمْ حِفْظَكَ وَحَايَتِكَ وَوَقَّعْتَهُمْ عَلَى خِدْمَةِ اَمْلِكْ وَاَيَّدْتَهُمْ عَلَى عِبَادَةِ عَسْبِكَ الْعَالِيَةِ رَبِّ قَدَقَدُوا اَمْوَالَهُمْ وَاَنْفُسَهُمْ فِي سَبِيلِكَ وَاَتَقَوَّوْا فِي حُبِّكَ وَلَمْ يَغْتَرُوا سَمِيًا وَلَمْ يَالُوا جُهْدًا فِي نَشْرِ اَمَّا دَكَ وَاَعْلَا وَاَعْلَا وَاَعْلَا وَاَعْلَا وَاَعْلَا وَاَعْلَا وَاَعْلَا وَاَعْلَا مَا تَرَكْتَ بَيْنَ خَلْقِكَ اِنَّكَ اَنْتَ الْوَحْدُ الْمَقْتَدِرُ الْمُنْقِذُ الْمُنْقِذُ الْمُنْقِذُ وَاَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِيمُ ع ع**

مخبخته

مخبخته باختر از عدم ایادی امرالله و مبلغین شرق خواست می نماید که گاه گاهی مقالات امریه و خطابه های مفید باین اداره ارسال فرمایند تا در این جریده چاپ شود و به جمیع اطراف جهان منتشر گردد و سبب اکامی و هدایت خلق شود امسال که فقط اشعار از بعضی دوستان رسید امید داریم که من بعد استدالیات بلوغه و مقالات حکیمه از سایر مجتهدان برسد و هم چنین عنای خودهم از قصور و تقصیر در نوشتن جوابهای مکاتیب متعده که جمع شده است و این تاخیر نیست مگر از عدم وضت و وجود معاون بلکه انشالله در آینده تلاقی مافات شود و پرواجبات قیام نمایم ا

کلیمات آجریک

الحبه نصیر شجرة ! چه قدر صحیح است که از یک دانه درخت بلکه درختهای شود ! قریباً سه سال پیش ابن عبد تبلیغ دوحیه از یهود موفق گشته هردو خواهند و اصل شان از روسیه یکی الان دكرات و دیگری نقاش و معمارت حال بواسطه ابن دوفنس نجیب انجن تربیت و فنون کلیمات سیکاگو اسم این عبد را شنیدند و دعوت کردند که خطابه ای در مجمع شان القا نمائیم با کمال ممنونیت دعوت را قبول نمود

هوالله

ای امین ربانی در عالم ایجاد جمیع کائنات در طبایع
ارتباط و از این ارتباط تعاون و تعاقد حاصل و تعاون
و تعاقد سبب بقای حیات اگر تعاون و تعاقد دقیقه
از حقائق اشیا برداشته گردد جمیع کائنات افلال یابد و
هیچگاه مبتلا گردد مثلاً از نفس حیوانات غرضائی که
ایوم تعبیر بهمیدرجن و کاربون می نمایند منتشر این
سبب حیات نباتات و از نباتات و اشجار غرضائی منتشر
که تعبیر به او کیسجن می نمایند و این سبب حیات و بقا حیوان
و نفس علی ذلک تعاون و تعاقد در جمیع کائنات حاصل
و همچنین اعظم تعاون بین نفع انسان است که بدون آن راهیت
و معیشت و زندگی بکلی مستحیل زیرا هر نفسی نبضه بدون
معاونت سایر نفع ابداً زندگی نتواند بلکه حیوان و سرگردان
گردد و بالأخص بین احبای الهی که آثار از روابط معنویه و صوریه
هر دو حاصل این ارتباط حقیقی است که تعاون و تعاقد
و تضار لولزم ذاتیه آن است بدون آن مستحیل و محال زیرا
احبای الهی و احیانیک حدیقه اند و امواج یک جزیره مجتمعات
آسمان و برتریک آفتاب از هر جهت وحدت ذاتیه و وحدت
نورانیته و وحدت ایمانیته و وحدت صوریه محقق و ثابت حال
یازان غریبانه نهایت آمال و آرزو بنای مشرق الاذکار است
و چون در آن خطه و دیار بناگران و قیمت دار مبلغ موفور
باید تا تأسیس بنیان خانه و قصور گردد تا چه رسد به بنیان
مشرق الاذکار که باید در نهایت علو و سمو و انتظام باشد
پس یاران الهی باید از هر کار باعانت برخیزند و بجان و دل
در این مورد اتفاق نمایند تا در جهان شایع و عیان گردد
که بهایمان شرق و غرب یک خاندان دارند و روابط یک دودمان
ترک و تاجیک و فرس و ایریک دهند و اقربیک حکم یک معند و یک
جیش دارند و بدون طیش بهعاونت و معاشرت یکدیگر برخیزند
و این عمل برود در درگاه رب غفور و مقبول و محبوب در نایس

قر ۱۰ ازلی ۹ زنجان ۲ کرمان ۹ غل ۹ بنجر ۱۱
کرمان ۱۹ لاهیجان ۲۰ ابر ۱ صوبه بلاق ۱ بناب ۱ مرزا
برجنه ۱۵ دوسه نیروان ۵ سرفنده ۱۵ بلوم ۵ تغلیس
سالیان ۸ خوقند ۱ بیرام علی ۱ مرو ۱۶ قهقهه ۳ ایوان ۱ بکوبه ۲
عشق آباد ۷۷ اوکچ ۲ بدوستان ۹ کلکفا ۹ بمبئی ۴۳ ش ۱۰
ترک سرریه عکا ۵ میلا ۱۰ یاقا ۲ بیروت ۱۱ اکندرون ۱۵
غیشاب ۲ بغداد ۶ مصر قاهره ۱۶ اکندریه ۳ پرتغال
ولی تا بحال به بعضی شهرهای دیگر مرستاده که هنوز جزو
نرسیده و همچنین شهرهای مافوق در هر پرسته بیشتر از عدد
مشترکین مرستاده شده است و از این جهت مخارج لواری زیاد
شده است لهذا رجای نماید که بزودی اگر مایل اشتراکند خبر
دهند که بعد از عید نوروز بغیر از مشترکین نزد بعضی دیگر
مرستاده نخواهد شد اما فقط وجهی که تا بحال دریافت
کرده صد و پنجاه و شش دالر و هشت دینت پس از کل
و کلاً و مشترکین رجای نماید که حقوق سالانه را براسطه
بلک شاهنشاهی برات لندن با اسم کنویرت خرید ارسال
بفرمایند که نهایت امتنان حاصل خواهد گشت و بر هر
کس واضح است که مرستین این جریده را در هیچ مرقع فکر
منفعت نبوده و نخواهد بود فقط مقصد خدمت بامر الله
و نشر فحاشات الله است

زمین مشترک الاذکار

این زمین مبالغه که در بهترین محله های شیکاگو
و برکنار دریاچه شیکاگو واقع است از جمیع دیون
خلاص شده و علاوه بر این مبلغ دو هزار دالر در
صندوق موجود است امیدوار هستیم
که عنقریب به ساختن اساس شروع خواهد شد
قیمت این زمین پنجاه و یک هزار و پانصد دالر است
یکی از الواح مبارکه که در خصوص مشرق الاذکار
نازل شده است درج می نمایم :-

| | |
|--|---|
| <p>۳ باشد اگر غنی در نهایت ثروت است فقیر هم دارای قوت ضرورت باشد اما تفاوت درجات باید حفظ نمود زیرا نمی شود جمیع یک باشند تا من تعلیم حضرت بهاء الله : انکه عالم انکه هر قدر ترقی طبیعی نماید باز محتاج نعمات روح القدس است و تا خیلی کوشید که بقوه عقل اسباب تربیت نفوس فراهم نمایند اما فلاسفه هر چند تربیت خود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند هر ترقی از تربیت فوق العاده عمومی عاجز است مگر قوه روح القدس مثلاً حضرت مسیح بقوه روح القدس تربیت عمومی نمود و ملل مختلفه را الفت داد تا امت کلان و جیسیان و رومان و یونان و آشور امم مختلفه بقوه روح القدس الفت یافتند پس عالم انکه محتاج این قوه الهی است تا از جهت علم و عقل و هم از جهت روحانیت ترقی نمایند دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلافات چنانچه بر حسب رأی بعضی از سیاستون فلاسفه یونان و رومان و ایرانیان اختلاف انداخته تا قوت نگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس سبب اتحاد و اتفاق شد پس باید بگوئیم تا جمیع اقالم اقلیم واحد شود عالم انسانی مانند یک کله است و شان آنها خداوند ما دام شان بکل مهربان است چرا انعام بایکدیگر در نزاع باشد نباید رضای چنین شان مهربانی را فراموش نمود او برای الفت خواسته ما چرا تفرقه خواهیم انبیا و اولیا را فرستاد تا همه متفق شویم چرا اختلاف نمایم</p> | <p>۳ و هر امری مخصوص بشری و محدود امور خصوصی را فدای امر عمومی نمایم من این سفر را برای الفت شرق و غرب می نمایم امیدوارم شما هم مدد نمائید شش شهر مبال است اوقات را بیک و جداله گذرانیدیم نتایج اینرا دیدیم حال چند وقت در حجت و الفت حجت مرف نمایم اگر دیدیم ضرر دارد برگردیم شبهه نیست که نورانی آسمانی غلبه نماید زمینی را آسمانی کند ظلمانی را نورانی گرداند من در حق شما دعا می کنم که بحضرت عالم انسانی موفق شوید و روزی آید که ملل شرق و غرب بایکدیگر در کمال الفت و اتحاد باشند</p> |
| <p>اعلان در این مقام بهائیان شرق را عموماً از صمیم قلب در نکات سرور و فرح بشارت می دهیم که الحمد لله در اینقرن نورانی حیثیت جامعه بهائی داری جریه گردید و به نشر بیانات الهی و تعالیم سبحانی مؤید و موفق گشت هر در کمال آزادی به چاپ و توزیع نخبه‌ختر در اتفاق جهان قیام نمود حال قریب سه سال است که قسمت فارسی شروع شد اما مقصود از این اعلان مختصر آنکه بچند کلمه بهائیان شرق را از ترقی نخبه‌ختر در این مدت خبر سازیم زیرا این روزنامه محقر از جهت خادم حقیقی آنهاست و بجهت اتحاد و اتفاق بهائیان خاور و باختر از منصبه غیب بعرصه ظهور مرقم گذارده و معلوم است که جمیع یاران از این خیر سرور شده حمد و ثنای الهی را بجا خواهند آورد که در این مدت قلیل این ترقی ممکن گردید و بعض انکه هر یک از آقایان محترم از اوضاع داخلی این اداره مطلع گردید عرض می شود که جمیع مشترکین شرق تا بحال به بیشتر از هزار نفر رسیده که بر حسب شهرها از این قرار است : — شراز ۵۰ بندرعباس ۹ آباد ۱۳ اورس ۹ طهران ۱۲۵ شبه ۳۰ سنج ۷ قزوین ۳۵ یزد ۵۰ همدان ۳۲ سمنان کاشان ۱۱ رشت ۶۰ تبریز ۳۵ همدان ۴۰ نجف آباد ۱۰</p> | <p>الحمد لله اشب در چنین انجمن محترمی جمیع امید است جمیع سبب نورانیت عالم انشا شویم و از قوت عدد اندیشه نمایم چه بسیار واقع شد که مدودی قلیل بر امور مهمه قیام کردند و موفق شدند اصحاب حضرت مسیح قلیل بودند چون سبب خیر داشتند بر عالمی غالب شدند حال هم هر چند ماها در اینها قلیل هستیم لکن امید داریم سبب جنگ و جدال براخته حق جان و مال را برای این مقصد عزیز نثار نمایم تا صلح عمومی تحقق یابد زیرا هر امر عمومی الهی است و غیر محدود</p> |

نخبه اختر

| | |
|--|---|
| <p>۲ دل میخورد و بیست سال سخت یکصد شبها غمناک روزها را نگذرد تا فرزند نازنینی بزرگ شود یکدسته آن نوجوان برانند و مقابل توبه میزند و بکشتن میروند و بابت آنچه ندارد ملاحظه نمایند بوقت آلمان بر فرانسه غلبه نمود چه خردن را بخت شد تا بعد فرانسه غلبه کرد باز آلمان غالب شد در هر دفعه چه قدر اندک نفس شد بدون نتیجه و عاقبت جمیع اینها فانی شود دولت دنیا در سالهای ممالک کثیر فسخ کرد عاقبت چه شد ؟ در جمیع اروپا استخیر کرد عاقبت چه شد ؟ چه فترحات کرد ؟ چهار مليون نفوس بپا نمود چه نتیجه داد ؟ عاقبت خود مغلوب گشت قسم بمرت الهیه این گونه در دنیا کی سر از عالم حیات نیز نیست تا چه سید بانها خداوند مهربان کل را خلق کرده جمیع را رزق میدهد و جمیع مهربان است پس باید متابعت سیاست الله نمود زیرا بشر هر قدر کوشش نماید نمیتواند سیاستی بهتر از سیاست الهیه تأسیس نماید خدا با جمیع صلح است ماچرا در جنگ باشیم او بپیمه مهربان است ماچرا نامهربان باشیم باز آن قرون ماضیه قرون جهل بود الحمد لله این قرن قرن علم است قرن اخلاق است قرن تمدن است قرن اکتشاف حقائق است است عقول ترقی نموده دایره افکار انشاع یافته سزاوار عالم انسان در این قرن نورانی وحدت عالم انسانی است تا جمیع فرق یک فرقه شوند و این تقصبات دینی و تقصبات جنسی و تقصبات وطنی و تقصبات سیاسی را ترک نمایند حضرت مسیح جان خود را برای این مقصد عزیز نثار فرمود و بهر تعلیم داد که شما نیز چنین نمایند حضرت مسیحی چه سال کوشید حضرت ابراهیم برای این مقصد کوشش فرمود تا دوز بروز در الفت و محبت کوشیم زیرا راحت انسان در محبت و الفت است نورانیت عالم در محبت و الفت است</p> | <p>در محروقتی حضرت بهاء الله مانند آفتاب از شرق ظاهر شد علم وحدت انسان را بندگان فرمود چنان اقلیم مختلفه را الفت داد که اگر شخصی در جمیع آنها وارد شود نمیداند کدام سببی کدام مسلمان کدام یهودی کدام زردشتی اول تعلیم او : وحدت عالم انسان است فرمود همه بندگان یک خداوندند و در خلق یک مربی حقیقی خداوند خلقت انسان را بدوش کل داده نهایت اینست یکی جاهل است باید او را دلالت نمود طفل است باید تربیت کرد مرید است باید معالجه نمود آیا سزاوار است مرید را بی اعتنائی کنیم و طفل را نامهربانی نماییم ؟</p> |
| <p>ثانی تعلیم بهاء الله : تحری حقیقت است که اگر ملوک ادیان تحری حقیقت نمایند متحد شوند حضرت مسیح تریح حقیقت کرد و همچنین حضرت مسیح و حضرت ابراهیم و حضرت سرافقت باب و حضرت بهاء الله کل تأسیس و ترویج حقیقت نمودند ثالث تعلیم حضرت بهاء الله : آنکه دین باید سبب الفت و محبت باشد اگر سبب اختلاف شود عدم آن بهتر است رابع تعلیم حضرت بهاء الله : آنکه دین و علم توأم است دین اگر مخالف علم باشد جهل است پس باید جمیع مسائل دینی را مطابق علم نمود زیرا مخالف علم جهل است پس حکمت و عقل سلیم مطابق و متحد دین است نه مخالف خامس تعلیم حضرت بهاء الله : آنکه تعصب دینی و تعصب سیاسی و تعصب جنسی و تعصب وطنی هادم بنیان انسانی است با وجود این تقصبات ممکن نیست عالم انسانی ترقی نماید</p> | <p>در وقتیکه در ایران از فرق و ملل مختلفه فرس بود ترک بود عرب بود مجوس و یهود و نصایح و مسلمان بود طوائف و ادیان مختلفه در نهایت ضمیمت بودند یکدیگر را نخس میدادند ممکن نبود بر سر یک سفر جمع شوند</p> |
| <p>سادس تعلیم حضرت بهاء الله : مساوات حقوق رجال و نساء است باید تساوی حقوق حاصل نمایند تا نساء در جمیع کمالات مساوی با رجال گردند سابع تعلیم حضرت بهاء الله : تساوی حقوق نفوس و تعقل معیت است باید جمیع بشر از سعادت و آسایش لایضی برند اگر شخصی غنی در وضع عالی است فقیر هم آشیانه حقیر داشته</p> | <p>در وقتیکه در ایران از فرق و ملل مختلفه فرس بود ترک بود عرب بود مجوس و یهود و نصایح و مسلمان بود طوائف و ادیان مختلفه در نهایت ضمیمت بودند یکدیگر را نخس میدادند ممکن نبود بر سر یک سفر جمع شوند</p> |

سنة ۱۹۱۴ میلادی

سال چهارم

شماره ۱۳۳۲ هجری

صفحه اول
جلد چهارم
شماره هفدهم
قیمت اشتراك
جانوری ۱۹

مَجْلَدُ الْخَاتِرِ

PAG 1
VOL IV
N° 17
سالی دوازده قرن
ماه سلطان ۷

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهانیه آنرا در مسائل گوناگونی
بیش و وحدت ادیان و انتشار علم و قنونی این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف
جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداری است قبول و نشر خواهد کرد

خطابه مبارک

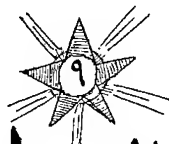
خطابه مبارک حضرت عبدالنصا و رکشی سید
هویت ستار لاین کپانی در سفر بامریکا شب ۱۸ مارچ ۱۹۱۲

چه که این درنگی سزاوار عالم میرانی است نه عالم انسانی
آنچه شایسته انسان است محبت است حرب و جدال
سزاوار حیوانات دهنده است و حیوانات دهنده برای
وقت ضروری بقدر لزومی دارند اما انسانی قوت
ضموری نیست بلکه بجهت شهرت و اخلاقیات و ظهور
سطوت و صولت است انسان آلت دهنده که ندارد یعنی
چنگال و دندان کج مانند گرگ و سگ ندارد بلکه آلات
دانه خوری و مین خوری دارد با وجود این دهنده و خورنده
است و همچنین حیوانات جنس خود را نمیدهند بلکه
حیواناتی میدهند که طعمه افشاست شیر بچه خود را نمیدهند
اما بسیاری از پادشاهان حتی فرزندان خود را کشتند
پس انسانا قتل ظالم از حیوان دهنده تراست لهذا جمیع انبیاء
برای تربیت محبت آمدند و دین الهی اساس الفت و محبت بود
اما هزاران سوس که آنچه سبب الفت و محبت بود علت عداوت
موندند و هر وقت حرب واقع شد یا حرب جنسی بود یا حرب
دینی یا حرب سیاسی یا حرب طینی یا آنکه نوع انسانه یک
چنینند جمیع سلاطه آمدند و جمیع اهل یک وطنند چرا مختلف
باشند ؟ چرا حرب نمایند ؟ خدا جمیع را یک جنس خلق نمود
و عالم ارض را یک کوه آفرید و کل را یک سلاطه خلق کرده آیا
سزاوار است عمال یکدیگر را خراب کنند و نفس یکدیگر را
هلاک نمایند ؟ ملاحظه کنید یک مادر بیچاره چه قدر خون

محمد خدا را که در این محفل اجناس مختلفه جمعند و اینجا
ما اهل شرق و ما اهل غرب همین الفت و اجتماع نموده است
که الفت شرق و غرب ممکن است زیرا اول تجلی محبت است
شک خدا را که اسباب محبت و الفت برای ما فراهم آمده است
چون برکات نظر قائم میبینیم هر کائی دارای کمالی است
جادواری کمالی است نبات دارای کمالی است اما عالم نبات
کالات بجمادی را دارد و فضا عن ذلك واری کالات نبات
و هم چنین حیوان کالات نباتی را دارد و فضا عن ذلك کالات
حیوانی را داراست اما انسان که اشرف جمیع مخلوقات است و
جامع جمیع کالات مشترکه و کالات خاصه انسانی و چون نظر بتاریخ
بشیر کنیم از بدایت الی الان عالم انسانی رویه تکامل است هر
چند کالاتش نامحدود است اما تا حال به ترتی تمام و در جمیع
بلخ برسیه و در قرون اولی و قرون وسطی و قرون اخیر
همیشه جنگ و جدال یا در میان دو دولت یا در میان دو
ملت یا در میان دو دین و مذهب بوده هزاران جان
در هر وقتی ویران شده صد هزاران پسران بی پروا گشته صد
هزار مادر بی پسر شدند لهذا عالم انسانی هنوز بکمال نرسیده

نجمه

۱۳۲۹ ۲



از شیکانگو آمریکا

شماره هفدهم ملاحظه الحرام

فهرست مندرجات

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۲. اعلان زمين مشرق الاذكار

۳. طميتان امريك

۴. نخبه باختر

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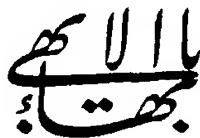
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INTRODUCTORY WORDS OF THE
KITAB-EL-AKDAS —“THE MOST HOLY BOOK”
REVEALED BY BAHÁ'O'LLAH



In His Name, the Ruler over what was and is!

VERILY, the first thing which GOD hath ordained unto the servants is the knowledge of the Dawning-Place of His Command, which was the Station of Himself in the World of Command and Creation!—[that is, the knowledge of Baha,* who is the Manifestation of GOD in the world].

Whosoever attaineth thereunto hath attained unto all good; and he who is deprived thereof is indeed of the people of error—even though he bringeth all good actions.

And when this Most Glorious Station, and this Most Lofty Horizon, hath been attained, it behooveth every one to follow that whereunto he is commanded on the part of the Supreme Object, because these two things are inseparable: one of them will not be accepted without the other. This is what the Day-Spring of Inspiration hath decreed! Verily those who are given vision from GOD will regard the Ordinances of GOD as the greatest means to the order of the world and the preservation of the nations—and those who are careless, are of the vile and worthless.

Verily, We have Commanded you to restrain the desires of passion and lust, and not violate that which was written by the Supreme Pen;* for it is indeed the Spirit of Life to whomsoever is in the realm of creation. The Seas of Wisdom [inspired utterances] and Beyan [Revelation] have moved, because the breath of the Merciful hath breathed.

Avail yourselves of this opportunity, O people of intelligence! Verily, those who have violated The Covenant of GOD in His Commandments, and turned backwards [became backsliders] are of the people of error before GOD, the Independent, the Exalted!

O people of the earth! Know that My Commandments are assuredly the lamps of My Grace amongst My servants, and the keys of My Mercy for the creatures.

Thus hath the matter been recalled from the Heaven of the Primal Will of your LORD, the Ruler of all Religions.

Should any one come in contact with the delight of Beyan [Revelation]—which hath come from the Mouth of The Will of The Merciful—he would expend all that he possesses, even should it be all the treasures of the earth, for the sake of establishing one Command of His Commandments, that shine from the Horizon of Grace and Goodness.

Say! From My Ordinances emanateth the scent of My Garment, and by them the standards of victory will be hoisted on the tops of mountains and hills. The Tongue of My Might, in the realm of My Greatness, hath addressed My creatures, saying: “FOLLOW MY ORDINANCES FOR THE LOVE OF MY PERFECTION!”

* Baha'o'llah.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Mulk 1, 69 (February 7, 1914)

No. 18

FAITH—KNOWLEDGE—PRAYER—OBEDIENCE

From *The Bahai Revelation* by Thornton Chase

FAITH in God is not intellectual yielding to argument through being convinced that certain statements are correct, but it is rather from a hunger of the soul, a knowledge of personal helplessness and the perception of a possible Mighty Helpfulness. Faith cannot rely on any man, but in God only; the required help must come from a higher power than man. The soul is craving that which does not pertain to humanity in itself. The

nate Word, the human Manifestation of His Will. *Therefore, man must seek and find the Manifestation of God, believe in Him, accept His Word, obey His Commands, and follow Him in the pathway of sacrifice.* The Manifestation of God may be always known, because He provides the kind of help which the seeking soul requires, heart-help, spirit-help, creating help.

Man is a praying creature. When he finds

[Continued from previous page]

Blessed is a lover who findeth the scent of the Beloved from this WORD, wherefrom emanateth the Fragrance of Grace, in such wise that to describe them is beyond the power of mind. . . .

Think ye not that We have revealed the Ordinances unto you; rather We have opened the Seal of the Sealed Wine, with the Fingers of Might and Potency, whereunto will bear witness that which was revealed by the Pen of Inspiration. Reflect on this, O people of ideas! . . .

THE FIRST ORDINANCE IN KITAB-EL-AKDAS

Prayer and fasting are incumbent upon you after maturity—as a Command on the part of your LORD, and the LORD of your forefathers. The sick, the aged, and the infirm are excused, as a favor on His part. Verily, He is The Pardoners, The Bounteous!

—BAHA'O'LLAH.

latent spark of divine longing is awaking to seek its promise, and it turns heavenward for the dawn of hope. It is looking for its Father, God.

Therefore, it is necessary that man shall have some knowledge of God, and for this he must turn toward the "Face" of God. "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst: 'Seek ye my face'; my heart said unto thee, 'Thy face, Lord, will I seek.'" (Ps. 27:8.) *His "Face" is the revelation of Himself in the realm of existence, where man dwells.* All the existence declares God and teaches of Him, but the heart-knowledge, the living knowledge, comes through His Incar-

himself in need, as he does from the moment of his birth, he strives by all means at his command to "pray" for help. All through his life he seeks aid from others; he is always in need, always begging for assistance. When he is awakened through any means to the hunger and helplessness of his soul, he hesitates not to pray to God, and, whatever may be thought of the action and working of prayer, it causes man to turn toward God and make it possible for God to answer him. Prayer changes his attitude from self-ward to God-ward.

If he prays for things that pertain to his worldly affairs, his spirit is not turned toward God, but toward himself. His prayer must

be "in the Name of God," that is, in accord with the divine Word. The Name of the Manifestation of God signifies divine attributes; therefore, to ask "in His Name" means according to his nature and instructions, which are the nature and instructions of God. *No prayer is prayer to God unless it be in God's way*, according to His Word, and with a sincere desire for His Will to be done regardless of the personal will. Prayer, in its essence, is the abandonment of the personal will in favor of the Will of God. And such prayer God answers, because it is in agreement with His law and can be answered.

God asks man to pray to Him. He has given freely everything for the necessities of human life. He has filled the lands and waters with foods and taught man how to cultivate and use them; He has given the forests and all materials for shelter, the cotton and the wool, and enabled man to mould them for his comfort; He has given the reasoning faculties that man may progress in material welfare and exercise the ethical and moral knowledges offered to him; He has given conceptions of beauty that man may seek for more than the physical dimensions of existence; and He has implanted the perception of higher possibilities and a desire for eternal destinies, that man may turn his face toward the Infinite.

All of these have been without the asking, but for the greater, spiritual things, God tells man to pray that in so doing he may recognize his need, prove the reality of his desire, and put himself into the only attitude in which he can receive. One must face forward and hold out his hand if he would have the gift; he must meet the donor part way; otherwise there is no real gift. He who is in need will pray. He who hesitates to supplicate God for His most valuable treasures is standing in the station of pride, or has not awakened to their worth and his own need. . . .

God demands obedience. It is not for man to question God's commands. A little thought shows that all the ordinances of God, expressed by His Manifestation, are for the uplifting and good of man; how then can he question the methods revealed from the same Source? The Scriptures throughout lay stress upon obedience as of the utmost importance in the sight of God, and he who would attain the higher blessings should welcome the opportunities to obey. Everything in existence is under law, and all things obey freely, except man, who has been granted ability to disobey even God, and to obey himself. Man is always a servant; he obeys something; how much better for him to serve the Wise One, the True One, the Beautiful One, instead of his own ignorance and greed! "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

The whole sin and consequent degradation of the Jewish people was their disobedience to God. He called them again and again to be His people. "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." (Jer. 7:23.) "Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so shall it be well unto thee, and thy soul shall live." (Jer. 38:20.) . . .

Obedience, then, is to the Manifestation of God, in whatever age he may appear.

The Voice of God, speaking through BAHÁ' O'LLAH [in this Millennial Age], says: "*O Son of Existence! Keep My Commands for love of Me, and deny thyself thine own desires if thou wishest My Pleasure.*" "*O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Counsels if thou art hopeful to attain My Will.*"

THE MYSTERIES OF PRAYER

From *Sacred Mysteries* by Mirza Assad'ullah

ONE of the commandments which exists in every religion is prayer.

What is the benefit of prayer, that man should stand or kneel three or five times a day and read or chant certain words?

We answer, there is no doubt that the ordinances and precepts of God are for the purpose of promoting humanity to a higher station. Therefore, the benefit of praying must

be something which elevates man to a lofty and spiritual station, and to set him free from the prison of this immortal world of nature.

In explaining this subject, we cannot but hold to the Utterances of God, which descended through the tongues of His Mouthpieces and Prophets:

God says: "The *act* of praying is a pillar of religion." That is, religion is likened

unto a tent, and the act of prayer unto the pillar thereof. If the pillar falls down, the whole tent will drop! In another place, He says, "Prayer is like the sight of the eyes in the Cause of God." Also, "If the prayer of the sincere believer is accepted and answered,

it is better for the patient to simply obey the physician, use the medicine, in order to recover from his sickness.

Now, the Divine Doctor, God, knows the sicknesses of the spirit of humanity, which is imprisoned in this material body. The ordi-

ONE OF THE MANY PRAYERS REVEALED BY BAHÁ'O'LLAH

THE OBLIGATORY DAILY PRAYER.

While washing the hands, say:

O MY GOD! Strengthen my hands to take Thy Book with such firmness that the hosts of the world shall not prevent them! Then protect them from claiming that which is not their own. Verily, Thou art the Powerful, the Mighty!

While washing the face, say:

O LORD! I have turned my face unto Thee: Enlighten it with the Lights of Thy Face: Then protect it from turning to any but Thee.

Stand, facing the East, and say:

GOD hath testified that there is no GOD but Him. The Command and the Creation are His. He hath manifested the Dawning-Point of Revelation, and the Speaker of the Mount, through whom the Supreme Horizon shone, the Sadrat-el-Montaha* spoke, and the Voice proclaimed between earth and Heaven: "THE KING HATH COME! THE KINGDOM AND POWER AND GLORY AND MAJESTY ARE TO HIM, THE LORD OF MANKIND, THE RULER OF THE THRONE AND OF THE DUST!"**

Bowing down, with hands upon the knees, say:

Thou art glorified above my praise and that of others: Holy above my mention and that of all in the Heavens and earth!

Standing, with hands outstretched forward and upward, say:

O my GOD! Disappoint him not, who by the fingers of hope held to the train of Thy Mercy and Bounty, O Thou, who art most merciful of the merciful!

Sitting down, say:

I confess Thy Oneness and Singleness and that Thou art GOD: There is no GOD but Thee! Thou hast manifested Thy Command, fulfilled Thy Covenant, and opened the gate of Thy Bounty to all who are in the Heavens and upon the earth. Prayer and peace, praise and glory be upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for the hope of what Thou hast. Verily, Thou art the Merciful, the Forgiving!

* Sadrat-el-Montaha (the furthestmost Tree) refers to a tree, planted by the Arabs in ancient times at the end of a road, to serve as a guide. Here it refers to the Manifestation of God.

**See St. Matt. 6:9-13. The promise of the coming of the Kingdom contained in the "Lord's Prayer," is here declared by BAHÁ'O'LLAH to be fulfilled.
—The Editors.

verily, all the rest of his acts and deeds will be accepted; and if his prayers are not accepted, verily, all the rest of his acts will be disapproved and rejected."

These Divine ordinances are like the remedies and medicines which the skillful doctor gives to the patient (the sick). Consequently,

nances and precepts [given through His Mouthpieces and Prophets] are the remedies for the sicknesses and one of the ordinances is—"to pray."

God says: "Prayer prevents the human being from disapproved and foul actions." That is to say, the remedy, which delivers the man

from the foul acts disapproved by the human intellect and caused by passion and satanic desires, is—praying to God. That is, if he continues to pray, he will overcome these evil habits!

That is why His Holiness, the Blessed Perfection [BAHA'O'LLAH], in the *Kitab-el-Akdas*, commands everyone to pray.

Therefore, it is made evident that the first benefit is derived by the one who offers the prayer. This will save him from committing foul acts and from pursuing lustful desires. And it is certain that by leaving or abandoning the disapproved habits, the human soul is elevated to a holy and lofty station, and it is saved from the prison of the world of nature.

* * *

Another question: When praying, is it necessary to follow forms and customs laid down, or will it suffice to turn the attention of only the heart toward God?

Let it be known, first, that the commands for prayer are those of God, therefore, no one has authority to object or question why these forms are commanded, because God alone is cognizant of the mysteries contained within the ordinances; and, second, that the precepts and commands appearing in the Heavenly Books ought to be followed *exactly* as they are given, inasmuch as they are for certain purposes in accord with wisdom.

To illustrate: A physician gives medicine to his patient and prescribes that he shall take the medicine at certain fixed hours. If the patient should take that medicine all at once it would undoubtedly harm him, and perhaps cause other illnesses. This would be the fault of the patient, as he had not strictly followed the orders of the doctor. The Divine Commandments are likened to those of a physician, as they are for the healing of spiritual sicknesses. The servants of God should follow the Commandments as they are written in the Book, so that they may gain the desired result and be protected from injuries.

There is no doubt that the essence of prayer is the turning one's heart under all circumstances toward God. The great importance of turning the heart toward God, being understood, why should special material actions be necessary? If prayer in its essence consists of the approaching God with the heart, why should it be needful to mention Him with the tongue?

The answer is as follows: The aim, the intention of turning the heart, the tongue, the

limbs, the members of the body toward God in worship is this: that the prayer of the man to God shall be with his *whole being*, and that *all of his members* shall take part in the act of worship. His heart should turn to God; his tongue should mention His Name; his limbs should bend in humbleness and his whole body should show obedience and servitude. Thus, the light of prayer may shine through the lamp of *his whole soul, spirit, intellect and body*; not that the heart alone shall be enlightened with the light of prayer but that every part of the man shall share in that illumination.

If the spirit approaches the Presence of God and the body is not partaker therein, it is as though one should worship in dreams while his body were asleep. If, however, the body acts in prayer, while the spirit is directed elsewhere, it would be like the movements of a child without thought, and thus aimless. But when the spirit, heart, tongue and all the members unite in worshipping God, then it will be as a perfect man performing an important act with reason and intellect.

Consequently, the first principle of prayer is the turning of one's heart to God. Second—the united and harmonious action of all the parts and members.

* * *

Let it be known that, in each cycle, the Holy Being of the Manifestation is the *reality* of prayer, inasmuch as he is the clear Mirror reflecting the Supreme God. The "First Point," the BAB (May my soul be a sacrifice to him!) said: "Prayer, in its prime reality, is a name for the Manifestation of God." For example: In the cycle of his holiness, Jesus Christ, he was the real prayer: In the time of Mohammed, he was the reality of prayer: In the great Day of "Him-whom-God-Shall-Manifest," the Blessed Perfection is the perfection of prayer.*

* * *

Therefore, it is seen that one of the doors, through which one may enter the Kingdom, and attain the meeting of God, is prayer, but it should be offered exactly according to the rules laid down in the heavenly Books. *Today the firm ones in the Cause of God and His Covenant must thank God and give glory to Him that they have been awakened from the sleep of negligence.* They have heard the call to the Real Prayer from the blessed tongue of ABDUL-BAHA, have arisen to render service

*See editorial, page 304.

to the Cause of God, and have endeavored to promulgate his Verses widely.

Now, in thanksgiving for this great mercy, we must strive to offer the real prayer, rather than merely the literal one. We must realize the true meaning thereof; that is—we should

clothe ourselves with the attributes of the Blessed Perfection and become adorned with the divine qualities of His Mystery and The Center of His Covenant, that we may be of the few who are "chosen," and not merely of the many who are "called."

"WHY PRAY?"

From a *Tablet* revealed by "The Center of The Covenant," Abdul-Baha

K NOW thou verily these Divine Teachings are heavenly and spiritual. They penetrate in the heart as the penetration of the heat of the sun, the outpouring of clouds and the blowing of vernal winds at morning-time upon the trees. When the lights (of these Teachings) arose, they became spread, just as the shining dawn spreads upon the horizons. These wonderful traces shall surely appear throughout all regions and their lights will shine forth during centuries and ages forevermore.

As to thy question: *"Why pray? What is the wisdom thereof? For God has established everything and executes the affairs after the best order, and He ordains everything according to a becoming measure and puts things in their (proper) places with the greatest propriety and perfection—therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?"*

Know thou, verily, it is becoming of a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks Bounty from His Ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation for his being.

Therefore, during thy supplication to God and thy reciting, "Thy Name is my healing"—consider how thine heart is cheered up, thy soul delighted by the spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions, one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants (i. e., praying).

THE MYSTERY OF FASTING

From *Sacred Mysteries* by Mirza Assad'ullah

K NOW thou that Fasting is a command given in all the Holy Books in all times.

The outward appearance thereof is restraining the self from that which is prohibited in the Books.

Special times are appointed and particular forms are ordained by every religion. The Zoroastrians have certain forms, the Jews have others; the Christians, the Mohammedans, each differ in their forms, and the Bahais have forms of fasting differing from all former religions. These apparent or outward differences were according to the exigencies of the times when given.

The outward fruit of fasting is the preservation of the material health through the purifying of the body once a year. The inward fruits pertain to the other states of existence.

In the world of *soul* its fruit is the sanctifying of the soul from the animal qualities and

clothing it with the intellectual attributes, thereby releasing the soul from the lower human nature.

In the world of *mind*, it is the process of filtering, sifting out the dust and taints and dross of the self, and soaring to the Spiritual and Divine Kingdoms.

In the world of *spirit*, it is the longing, the aspiring to the stations of Divinity, and attaining to the meeting of God in both this world and those to come after death.

Thus one of the doors, through which one may attain to the meeting of God and entrance into His Kingdom, is fasting; *but success depends upon following the forms prescribed in the Heavenly Book.*

* * *

Another important point is this: Whoever, in this day, is firm and steadfast in The Covenant of the Blessed Perfection and keeps

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

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No. 18

"HE IS THE WORSHIPPED ONE OF ALL!"

"Regarding the phrase 'HE IS GOD!' written above the Tablets. By this Word is intended that no one hath any access to the Invisible Essence. The way is barred and the road is impassable. In this world all men must turn their faces toward 'Him-whom-God-shall-Manifest.' He is the Dawning-place of Divinity and the Manifestation of Deity. He is the Ultimate Goal, the Adored One of all and the Worshipped One of all. Otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination woven by man—consequently, it returns finally to the realm of suppositions and conjectures."

—ABDUL-BAHA.

THE Reality of the Divine Entity is holy above comprehension, beyond definition, and far from the reach of imagination, for that which is imagined is finite, of man; while the Divine Entity is Infinite.

It is evident, then, that what is imagined is a phantasm of the creature (i. e., mankind), and is not the Creator—for the Essence of Divinity is beyond human imagination. Therefore, people worship an imagination, for they have conceived a "God" in the realm of imagination and "Him" they worship.

If you ask a soul when he is praying, "Whom art thou worshipping?" he will say, "God." "Which God?" "The God of my conception"—when, *in truth, what he imagines is not GOD.* Hence, people are worshippers of imaginations and ideals.

Consequently, there is no pathway for man

except the Holy Manifestation, for as has been said, the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas.

That which can be brought into the world of ideas is the Holy and Divine Manifestation. *Further than this, MAN HAS NO OTHER POINT FOR CONCENTRATION.* If he exceed that bound, it will be an imagination.

Therefore, in this world the Holy Being of the Manifestation is in reality the "*Adored One of all and the Worshipped One of all.*" In a word: "*HE IS GOD!*"*

—The Editors.

*See definition of the phrase "He is God!" in *Table Talks* by Abdul-Baha, compiled by Mrs. Corinne True; also, *Tablets of Abdul-Baha*, pages 485 and 562; also editorial, "A Word to the Reader," in No. 14, Vol. III, STAR OF THE WEST.

THE DIVINE WISDOM IN FASTING

From *Table Talks* by Abdul-Baha, by Mrs. Corinne True

QUESTION: What Divine wisdom is there in fasting?

Answer: The Divine wisdom in fasting is manifold. Among them is this: As during those days [*i. e.* the period of fasting which the followers afterward observe] the Manifestation of the Sun of Reality, through Divine inspiration, is engaged in the descent [revealing] of Verses, the instituting of Divine Law and the arrangement of teachings, through excessive occupation and intense attraction there remains no condition or time for eating and drinking. For example, when his holiness Moses went to Mount Tur (Sinai) and there engaged in instituting the Law of God, he fasted forty days. For the purpose

admonition and the commemoration of their state, it became incumbent upon the people to fast during those days. For every sincere soul who has a beloved longs to experience that state in which his beloved is. If his beloved is in a state of sorrow, he desires sorrow; if in a state of joy, he desires joy; if in a state of rest, he desires rest; if in a state of trouble, he desires trouble.

Now, since in this Millennial Day, his holiness the Supreme [the BAB] fasted many days, and the Blessed Beauty [BAHA'O'LLAH] took but little food or drink, it becomes necessary that the friends should follow that example. For thus saith He in the *Tablet of Visitation*: "They, the believers, have followed that which

THE Bahai month of fasting begins March 2d and continues until March 20th, inclusive. The rules for fasting—in Kitab-el-Akdas—are as follows: Eating and drinking should cease before the rising of the sun until the setting thereof. The traveler, the sick, the aged, the infirm, pregnant women, nursing mothers and children are free from this obligation.

of awakening and admonishing the people of Israel, fasting was enjoined upon them.

Likewise, his holiness Christ, in the beginning of instituting the Spiritual Law, the systematizing of the teachings and the arrangement of counsels, for forty days abstained from eating and drinking. In the beginning the disciples and Christians fasted. Later the assemblages of the chief Christians changed fasting into lenten observances.

Likewise the *Koran* having descended in the month Ramazan, fasting during that month became a duty.

In like manner his holiness the Supreme [the BAB], in the beginning of the Manifestation, through the excessive effect of descending Verses, passed days in which his nourishment was reduced to tea only.

Likewise, the Blessed Beauty [BAHA'O'LLAH], when busy with instituting the Divine Teachings and during the days when the Verses [the Word of God] descended continuously, through the great effect of the Verses and the throbbing of the heart, took no food except the least amount.

The purpose is this: In order to follow the Divine Manifestations and for the purpose of

they were commanded, for love of Thee."

This is one wisdom of the wisdoms of fasting.

The second wisdom is this: Fasting is the cause of awakening man. The heart becomes tender and the spirituality of man increases. This is produced by the fact that man's thoughts will be confined to the commemoration of God, and through this awakening and stimulation surely ideal advancements follow.

Third wisdom: Fasting is of two kinds, material and spiritual. The material fasting is abstaining from food or drink, that is, from the appetites of the body. But spiritual, ideal fasting is this, that man abstain from selfish passions, from negligence and from satanic animal traits. Therefore, material fasting is a token of the spiritual fasting. That is: "*O God! as I am fasting from the appetites of the body and not occupied with eating and drinking, even so purify and make holy my heart and my life from aught else save Thy Love, and protect and preserve my soul from self-passions and animal traits. Thus may the spirit associate with the Fragrances of Holiness and fast from everything else save Thy mention.*"

O GOD, verily I ask Thee, by Thy Name, by which Thou hast heard the call of the passionate lovers, the cry of the yearning ones, the loud voices of the near ones, the tender sigh of the sincere, and ordained the hope of the desiring ones and granted them what they desired by Thy Bounty and Benevolence, and by the Names by which the Sea of Forgiveness rolled before Thy Face and the Cloud of Generosity showered upon Thy sincere servants, to *APPOINT FOR HIM WHO ADVANCES TOWARD THEE AND FASTS BY THINE ORDER, THE RECOMPENSE OF THOSE WHO SPEAK NOT SAVE BY THY PERMISSION AND WHO GIVE UP WHAT THEY HAVE IN THY CAUSE AND LOVE.*

Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, the Highest, the ABHA!—and clinging to the Train of Thy Robe, which is being grasped by all those of the life to come and the present one!

From the *Prayer of the Dawn*, revealed by BAHÁ'O'LLAH.

THE MYSTERY OF FASTING

[Continued from page 303]

himself from turning to aught else save *The Center of His Covenant*, ABDUL-BAHA, is of those who fast. Therefore, it is incumbent that man shall adorn himself with the attributes of his highness, ABDUL-BAHA, and shall follow his example in dealing with the people of the world. He must consider the benefits of others rather than his own. He must consider the promotion of the Word of God, and the spreading of His Fragrances, even as the material gain of business, the cause of wealth and the capital of his prosperity.

* * *

Nothing, after prayer, will cause the development of the spirit, save fasting. The "First Point," the BAB, ordained for all the people to fast until they should reach the age of forty-two, but the Blessed Perfection [BAHA'O'LLAH] said: "We love fasting! Unless the people become old and weak, they should fast." Thus the limit for fasting was appointed. One should begin to observe the fast from the age of fifteen, and continue the observance of it until the body may become too weak to do so without injury. His Holiness, the Blessed Perfection, used to fast throughout the set time every year.

In the *Kitab-el-Akdas* the rules for fasting

are as follows: Eating and drinking should cease before the rising of the sun and until the setting thereof. The traveler, the sick, pregnant women and nursing mothers are free from this obligation.

* * *

In Mark, 9:7-29, is related the story of the afflicted child who was brought to Jesus by the disciples after their vain efforts to cast out from him the spirit which tormented him and of his being healed by Jesus, who said, in reply to a question from the disciples, that: "This kind can come forth by nothing but by prayer and fasting."

Thus Jesus taught that fasting and praying give strength to the spirit of man, so that it may become enabled to heal the different violent and strong sicknesses which possess him.

* * *

The results and fruits of these acts are innumerable, but the few that have been mentioned are the principal ones. We ask the Merciful Lord that this blessed act may become a cause of quenching the fires of lustfulness, animosity and hatred.

Peace be upon him who follows and carries out the Commands revealed in the Heavenly Books!

OUR PERSIAN SECTION

This issue contains: (1) Talk by Abdul-Baha, delivered to pilgrims at Haifa, Syria; (2) Tablet to Professor Cheyne, Oxford; (3) Delivering The Message of the Kingdom At-

tracts the Confirmations of God; (4) Delightful News from Haifa; (5) Good News from Chicago; (6) The Danesh School of Mesched, Persia.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 85 cents each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.



THE BANESH SCHOOL, MESHED, PERSIA.

Until the last two years the Bahais in Meshed, Persia, were so persecuted that it was impossible for a number of four persons to meet in one place. But now, they are so free that they have established a school for children.... (Edits.)

معلمخانه دانش مشهد ایران

اینکس اطفال معلمخانه دانش است هرکس بر حال مشهد اطلاع دارد میدانند که تبدل الارض غیر الارض امکان نداشت تا دو سته قبل در محلی چهار نفر بهائی جمع شوند که هرگاه مطلع میشدند همه نوع اسباب فساد موجود بود و حال امتیته بدجه سیده است که معلمخانه بهائی باز کردیم از این پی برید که چه قدر ترقی کرده است مشهد و در محله قریب در همان معلمخانه جشن گرفتیم و اطفال را امتحان کرده سرودهای خوب تغنی شد ناظر این معلمخانه جناب آقا میرزا هدایت الله خان احمد از تبریز بودند

نخبه‌اختر : این است تأییدت ملا اعلی . امید داریم که در جمیع شهرهای ایران مدارس عظیمه تاسیس شود . آقا میرزا هدایت الله خان و حضرت فاضل قاضی از صمیم نواد غنیت یمینیم و از برای عموم تدریس و ترقیات ملکیه و ملکوتیه سائر اولیم و در حقستان این مناجات را با کمال تبتل و تضرع و تباهال میخوانیم
 اَللّٰهُمَّ اِنِّیْ اُطْفَالُ خُضْعَانٍ نَّذِیْ یُحِیْتُکَ لَیْسَ اَلْعِرْفَانُ وَ دَخَلْنَا فِیْ مَلَكُوتِکَ مُنْذُ نَعُوْۤمَةِ الْاُطْفَالِ
 وَ نَتَضَرَّعُ اِلَیْکَ فِی الْاَلِیْلِ وَ النَّهَارِ رَبِّ ثَبِّتْ قُدْرَتَنَا عَلٰی دِیْنِکَ وَ اَحْفَظْنَا فِیْ حِصْنِ حِفْظِکَ وَ
 اَطْعِمْنَا مِنْ مَّائِدَةِ السَّمَاوِ وَ اجْعَلْنَا اٰیَاتِ الْاٰهْلِی وَ سُبْحَ الْتَقْوٰی وَ اَمْدُدْنَا بِعِلْمِکَ مَلَكُوتِکَ یَا رَبِّ الْخَبْرُوْۤتِ وَ
 الْکِبَرِیَّاءِ اِنَّکَ اَنْتَ الْکَرِیْمُ الرَّحْمٰنُ الرَّحِیْمُ ع ع

| | |
|---|--|
| <p>۴ ترویج بمعایت سعادت ابدیه است نه دون آن</p> | <p>۵ ملکوت محوم اما تو الحمد لله شمع پرفسرها گشتی و بجهان ملکوت پی بردی سیر در زمین بنیمائی پرواز داری علمای بود</p> |
| <p>حَقِيقًا سوریه</p> <p>الحمد لله صحت مزاج دلبر پیمان در این ایام بی نهایت خوب است و هر شب بیانات مفصل بجهت آفرین میفرمایند مافزین دسته دسته از اطراف شرق چه از اسلام چه از نصاری چه از یهود و چه از زردشتی واردی شوند و دلها را از دیدار جمال جانان مشک کلداس وچمن می نمایند جای همه خالی و نمایان است</p> | <p>بسیار بودند ولی زینتی بودند اما سنت پولس آسمانی شد زیرا پرواز داشت در زانوش کسی و در شناخت بکله در دنیا تحقیر و ابتلا ایام بسر برد بعد معلوم شد که او مرغ زینتی نبوده آسمانی بود فیلسوف طبعی نبود فیلسوف الهی بود امید من نیز چنانست که در استقبال شرق و غرب آگاه گردند که تو فیلسوف الهی بودی و نادوی بملکت الله سنت پرلر هر چند عالم بود ولی چون خبر از مسیح گرفت بکلی فلسفه را فراموش کرد معلوم مسیح شد چنانچه در کتابش ذکر مینماید و من نیز در حق تو چنین امید دارم که معلوم از باری الله گردی و اول نادوی در نقطه و دیار شوی تا از حق حقیقت الی ان تدب مانند ستاره بدخشی هم محرمات فی الحقیقه سزاوار نهایت عایت و در نزد من انجم اهباء عالم ممتاز فی الحقیقه کامل و عاقل و حقیقت پرست است او نیز الحمد لله در فضائل ملکوتی با توشیح و سریم علیه التحیه و التثانی</p> |
| <p>سِتِکَاغُو امریکا</p> <p>در این ایام مجلسی خصوصی در این شهر از برای اعضای لجنه اجراییه مشرق الاذکار تشکیل شد که در خصوص کائناتشان "هفتم انجمن عمومی جهان" آمریک مشورت و مذاکره نمایند قرار بر این شد که کائناتشان اسال که در ایام عید سعید ضوان واقع می شود در سِتِکَاغُو منعقد خواهد گردید</p> | <p>نخبه اختر : عرضه پرفسر جینی در شماره شانزده چاپ شده است</p> |
| <p>الحمد لله در جمیع ممالک آمریک احبابی الهی در نهایت سرور و فرح هستند همه مشتعل بنا محبت الله و مشتعل به ترویج دین الله علی الحضهر در این شهر عظیم نفحات حب نشر است و روح اتحاد و یگانگی ظاهر و آشکار بعضی از مفسدین که سالهای سال مشغول فساد بودند الآن از قوه عهد و پیمان معدوم صرف شدند نه اسمی نه رسمی و نه نتیجه ای ! طوبی لعمرو یفقهون</p> | <p>تبلیغ جاذب الیه است</p> <p>جذاب میز محمود زرقانی از احسان اقدس مرقوم نموده که از وصایای مؤکده که این اوقات مکرر از لسان بالیه صادر و نازل اهمیت اشتغال احباب است در تبلیغ امر الله که این جاذب قانیدات و جالب جمیع مناقب و فیوضات است و بدون این هیچ نفسی تاباید نیابد و در هیچ امری توفیق تجزید و همچنین میفرمایند نفوسیکه با فکاشخصیه و یا اسر سیاسیه خود را مشغول نمودند سبب ذلت و خسران ملت و امت چه که وظیفه روحانیت</p> |

لا ساخته شود بیايد در معبد ما هر طری که میل دارید نماز
و دعا بخوانید شبانه ماهها و یکشنبه مال شما

✽

چین شرف و ستره دوم فرمودند

خوش آمدید صفا آوردید . . . گفتیم اعتبار او و قیمت کنیم
و لکن باز جا کم است اللهم زدْهُمْ و بآلِهِ ! بعضی وقتها
در اروپا و یکجا شوقی میکردم چون میدیدم یک قفسه سرگردان
بودند و میگفتند این امر چطور ترقی خواهد کرد این ریش سفید
ایرانی این ایرانیها این خیالات را میکردند میدانستم که اینها
نمیکنند دنیا دنیای دیگر شده است لکن زمانی که این نفوذ داشت

باشد گذشته است لهذا در بین صحبت بانانی میکردم که
بوقتیکه مسیح را بر صلیب زدند دوازده نفر شاگرد داشت
یکی او را سه دفعه انکار کرد و دیگری بجهت درهم
معدود او را فریفت با وجود این حالا ببینید که چه اهمیتی
پیدا کرده است . اما جمال مبارك در وقت صعود اقله
بیکرور نفس بودند که جان خود را فدا می کردند این
فکرها که شما دارید در همان اوقات بود حتی بدجهه بی محضرت
مسیح اهمیت نمیدادند که معلوم نیست کجا او را دفن کردند این
قدر بی اعتنائی بود بعد از صد سال سنت هلز فیت
بایض مقدس و بعضی نفس بجهت نافع شخصیه آمدند
پیش او که ما اینجا را کنیم و صلیبی که حضرت مسیح را به دار زدند
پیدا کردیم این بود اساس قبر حضرت مسیح حتی قبر بریم و حیا

هیچ معلوم نیست حضرت کاتولیکها میگویند که قبر پولس
و پطرس در رم است و از خود کسها میگویند که در انطاکیه
است بدجهه بی اهمیت بود که یکی از فلاسفه آن زمان
که کتابی بر ضد مسیح نوشته است میگوید که این شخص مسیح ابد وجود
نداشته و همچنین آدمی نبوده است این را پطرس و پولس دست
کرده اند یک شخصی از مجرمین در اورشلیم بدار زدند بعد
اینها بجهت نافع خود او را مسیح کردند الحمد لله که در
ایام جمال مبارك امرش در آفاق شهرت یافت و جمیع آثار

حتی احیاء او ظاهر و هویداست

ایرانی ها می گفتند که ایران چه خواهد شد ؟ من گفتم که این
تفصیلی که الان در بیان است اسباب دمار است این اختلافات
این امر را بختی بختی دو سکرات و یکی معتدل اینها روز بروز
ایران را ویران میکنند شما قیاس کنید حالت حالیه ایران
را باده سال قبل این اختلافات ایران را ویران کرده است
و روز بروز بیشتر میشود . می گفتند مستقبل چه
چه نفع است ؟ گفتم مستقبل ایران را به یک مثل
از برای شما میگویم بعد خودتان قیاس کنید این دلیل کافی
وافی است

این مکه یک قطعه سنگستان است وادی غیر ذی
نوع ابد گاهی در آن میروید آن صحراهای شن زار است
و در نهایت گرا قابل آنکه آباد شود نیست از سنگها
و شن زار را آنچه خواهد روید کفن بجهت اینکه
وطن حضرت رسول بود این سنگستان این سنگلاخ
قبله آفاق شد جمیع آفاق رو با و سجد میکنند دیگر
از این نفهمید که مستقبل ایران چه خواهد شد این نمونه
است این سنگلاخ بجهت اینکه وطن حضرت رسول بود
قبله آفاق شد اما ایران که سبزه است خرم است
گلهای خوب دارد هر ایش لطیف است مانش عذیب
است از این قیاس کنید که چه خواهد شد این میزان
کافی است . .

لَوْحٌ مِّبَالِكٍ

اکسفر پروفیسر چمن روحی علیه بحار الله الامجدی
هو الله

ای فیلسوف روحانی من نامه شما رسید فی الحقیقه
مضمون بیغ بود زیرا دلالت بر تحق حقیقت و انصاف
داشت پروفیسر در عالم بسیار موجود و اکثر از حقیقت

نجیب اختر

بی انصاف است از آنکه بیکه میگویند ما دشمن سید هستیم ما که جامانده افدای میکنیم دشمن هستیم و آنها دوست ؟ آنها که با سید مسیح در نهایت خوشی و در نهایت فرح و سرور زندگی میکنند و در دیرگهاتند قصور منزل دارند میگویند ما دوست هستیم درحالیکه مشغول خوردن شرب و کباب هستند !

یک شخصی بود میان نصایح از اعظم علماء از کاتولیکها که او را کاردنال میگویند و در میان ارنود کسا پاتریک میگویند چنانکه بعد از پاپا کاردنال است این کاردنال در امریکای خلی معتبر و با نفوذ است چون کاتولیکها در امریکای زیاد هستند و متعصب خیل پاپی هستند که این شخص دشمن سید است و در محافل و مجالس میگفتند که دشمن سید آمده است هادم بنیان سید است محبت شریعت سید است من هیچ نمیکفتم هر چه میآمدند میگفتند که چنین و چنان میگویند ابد اگرش ندام تا اینکه در شهر دنور وارد شدم گفتند که دیروز پرور یک مظاهر دینی شده است کاردنال آمده است تا کلیسا تازه ای را که ساخته اند باز نماید و رکشودن کلیسا خیلی با تشنه و دبدبه آمده است و بغلته و جلد داخل شده است ! تا جی صبح بر سر صولجان صبح در مدت لباسهای حریر و زربفت در تن و جمیع کتیشها که هر روز بودند مجلل با کلاه ها و لباسها طلا کاشته آمدند بار این حشمت کاردنال و این اقتدار و خیلی در انتظار جلوه کرده بود زیرا در وقتی که وارد کلیسا شده پانزده هزار نفر سجده نمودند بعضی این مطالب را ذکر میکردند که فی الحقیقه نمایش دینی بود من دیدم که از حد تجاوز کرده گذشت جمعیتی شد آنجا رفتم صحبت داشتم صحبت مفصل شد گفتم حضرت اینجا آمده از قرایر سید نمایش دینی عظیمی در اینجا واقع شده است یک نمایشی که مثل نظیر نداشته است این نمایش نظیر نمایشی است که حضرت سید در اورشلیم کرد و حضرت کاردنال در دنور اظهار نمود فقط یک فرق جزئی است میان در آن نمایش الهی آسمانی بر سر حضرت سید تا جی احوال بود کم در این نمایش بر سر حضرت کاردنال تا جی صبح در آن نمایش البسه حضرت سید پاره پاره بود در این نمایش البسه حضرت

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سالی دوازده قرآن

ماه ملک شد

جَنَّةُ الْبَاقِرِ

۱۳۲۹

صفحه اول

جلد چهارم

شماره هشتم

قیمت اشتراک

۷ فوریه

این مجله بر حسب تاریخ جهانی هر فونده روز چاپ توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات تفید که موافق سبک دار است قبول و نشر خواهد گردید

نُطْقُ مَبَّارَك

نطق مبارک حضرت عبد البهاء روح ما سواه فدا است
در حیف و در وقتی که جمعی از مسافران ایرانی به دوستی
و نوبت شرف شدند شب شنبه ۲ محرم الحرام ۱۳۳۲

امروز مفتی میگفت که "الحقیقه این صحبتها که
در جهان بود خیلی اوهمات را زایل کرد" آخر چقدر
بی اضافی است! درکنیه یهود بقول فیلسوف
و امبری که در بوداپست بود و بهیچیک از ادیان
مستعد نبود و سالهای سال در اسلامبول و افغانستان
و ترکستان و ایران سفر کرده بود و السن ابن مالک
لجوبی میدانست بمن گفت "که از یک چیز خیلی متعجب
و حیران شدم من که و امبری هستم جرئت نمیکنم و نمیگویم
در کلیسای یهود اسم مسیح را با احترام ببرم ولی شما باین
شجاعت و باین قوت در معبد یهود اثبات نمودید که مسیح
کلمه الله و روح الله بود"

در امریکا پاپاها بعضی اعلانها کردند که این شخص دشمن مسیح
است و در وقت ورود بامریکا در جراید چاپ نمودند که
دشمن مسیح وارد شده حتی در واشنگتن در کلیسائی که جمعی
غفیری حاضر بودند و صحبت شد چون از کلیسا بیرون آمدیم
رسالهائی تشریف بردند چند ورق که این بهائیان دشمن
مسیح هستند بنیان او را خراب میکنند مسیحی که جائز است
فدای ماکه آیا جائز است که ما او را برای این شخص
رها کنیم حتی بسته ای از این اوراق را در کالسکه من
انداختند لیکن هیچکس کوش نمیداد و جمیع اظهار
سوء و منوئیت نمودند

خوش آمدید احوال شما چطور است از بس
از صبح تا بجاال من حرف زده ام دیگر قوت نمانده است
بعضی وقت ها صحبت فرض میشود که اگر انسان نکند
عند الله مسکول است امروز از آن روزها بود
با وجود آنکه هیچ حال نداشتیم مفضل صحبت ها داشتیم زیرا
صحبت داشتن فرض بود

در این صفحات از القائاتی که بر نفس شده بود
در قلوب این القائات استقرار داشت بعد هم
این روایات شهرت یافته بود یک قدری از صحبت های
که در اروپا و امریکا شده بود و در جلد فشر یافته بود
برای آنها بیان نمودم که این طور نیست که آنها فهمیده اند
شاید گمان نمودند که ما دشمن حضرت رسول هستیم
ولی این همه صحبتها که در کائنات و معابد یهود در اثبات
حقانیت حضرت رسول گردید بعضی از این سقفا هم
ها را رفع نمود

نجمه

۱۳۲۹ ۲



از شیکاگو عزیزان

شماره هشتم مالا بیع الاول

فهرست مندرجات

۱. نطربارك برای مسافرن دجیفا
۲. لوح مبارك برای پروفیسرینی دكسند
۳. تبلیغ جادب تالیفات
۴. اخبارت خوش انجیما
۵. انرشیکاغو
۶. معانیه دانش درمشهد

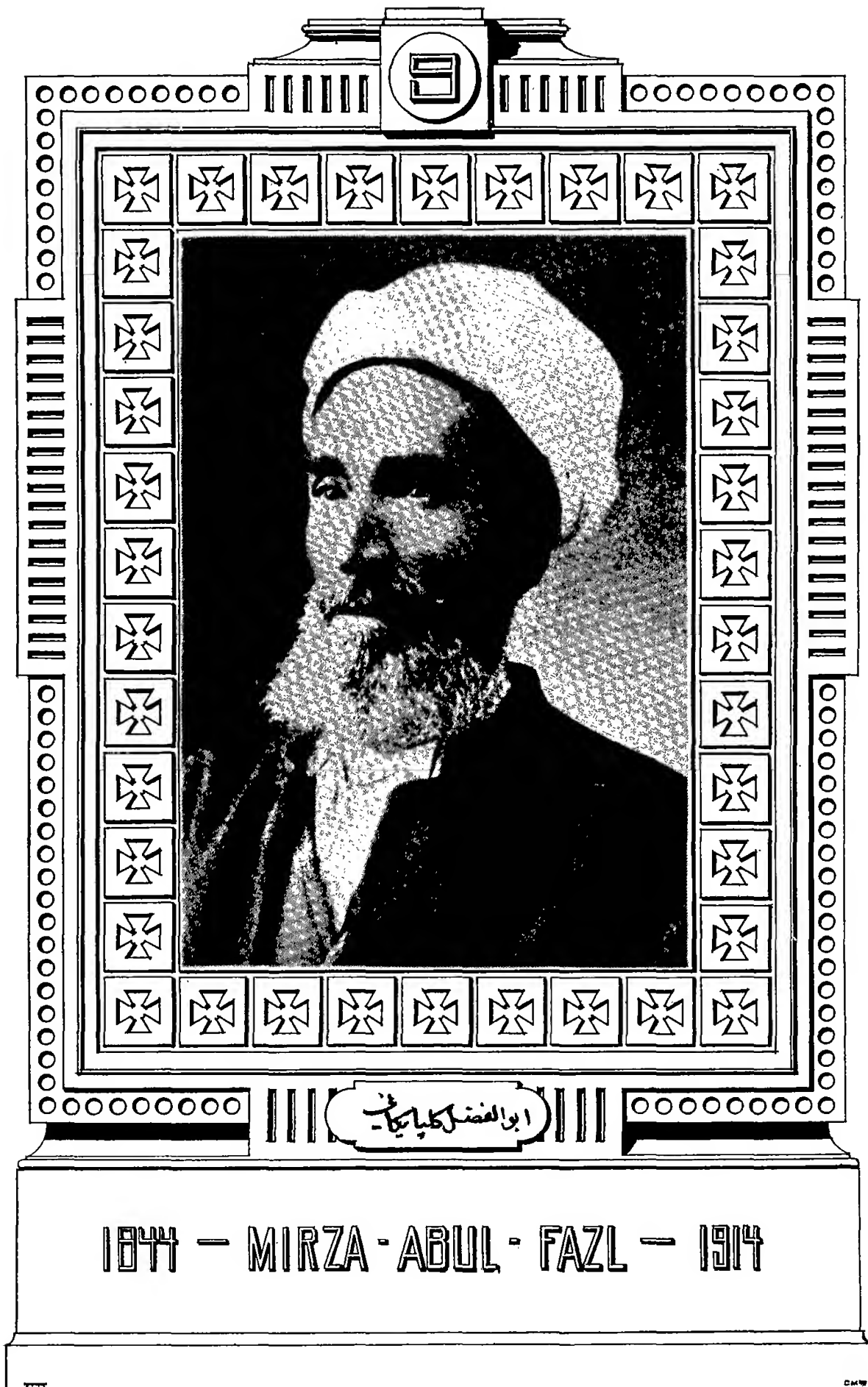
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STAR OF THE WEST

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1844 - MIRZA - ABUL - FAZL - 1914

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

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No. 19

THE DEATH OF MIRZA ABUL-FAZL

"VERILY THE EYES HAVE SHED TEARS AND THE HEARTS HAVE BURNED BECAUSE OF THIS GREAT AFFLICTION. BE YE POSSESSED WITH THE BEAUTY OF PATIENCE IN THIS MIGHTY CALAMITY."

Telegram from *ABDUL-BAHA*
referring to the death of Abul-Fazl

A FEW days before Abdul-Baha's departure from Egypt to the Holy Land, Mirza Abul-Fazl went to Cairo. During the month of January, which is the coldest in Cairo, his strength failed rapidly and when finally confined to his bed, he was transferred to the house of one of the friends, Aga Mohammad Taki of Esphahan, where he was attended by the best physicians and nurses procurable. But he never rallied, and died on Wednesday, January 21, at four o'clock in the afternoon. The attending nurse said that as he expired she heard him say, "*Khoda! Khoda!*" [God! God!]. With these words of greeting he joined Him in whose service he had so long labored.

The doctor pronounced death due to endocarditis—i. e., inflammation of the lining membrane of the heart.

Although he had passed the allotted years of three score and ten, it was hard for us to believe this busy life ended. As no one had ever met him without hearing him utter a few words of wisdom, it was difficult to realize that the spirit had indeed departed from the body that lay before us, silent and irresponsive, yet smiling and beautiful.

A telegram was sent to Abdul-Baha notifying him of the death of Mirza Abul-Fazl, and the answer, quoted above, came immediately.

The body of our beloved teacher was carried on the shoulders of the Bahais of Egypt, from the house of Aga Mohammad Taki to the cemetery on the hill and laid in the tomb owned by Mirza Haji Hassan Khorassani. The tomb is a large room, in the center of which the remains were laid, and fragrant narcissus blossoms were scattered on his resting place. The friends chanted Tablets and many eyes were wet with tears.

And thus, on January 22nd, while the Egyptian people were celebrating the inauguration of the Legislative Council in one end of the city of Cairo, at the other end, on a hill, a group of old and young men, Persians and Egyptians, were mourning the departure of a soul well loved throughout the East.

According to the Moslem custom, a large tent was erected in front of Aga Mohammad Taki's house, in memorium of the deceased, and people gathered there during the night to hear the Koran read by the sheiks.

At Port Said, Alexandria and Acca the friends gathered and read Tablets and Communes. Plans are being made to hold a memorial meeting in Cairo on the fortieth day after Mirza Abul-Fazl's departure.

HUSSEIN A. AFNAN.

Egypt, February 2, 1914.

"Verily, I have come from God and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate."

Inscription on ring placed on finger of the departed.

A GLIMPSE OF MIRZA ABUL-FAZL AT RAMLEH

By ISABEL FRASER

A GLIMPSE into the last days of Mirza Abul-Fazl, as I saw him at Ramleh, a suburb of Alexandria, Egypt, last autumn, may be of interest.

When Abdul-Baha settled at Ramleh, he desired to have his old friend, Mirza Abul-Fazl, near him. To do so he rented the upper part of a two-story house set in a garden of date palms. To have provided a more pretentious place would not have been at all in accordance with Mirza Abul-Fazl's modest habits. Here he lived alone. At first, Abdul-Baha secured a cook who was to act as personal caretaker, for Mirza Abul-Fazl's health was failing and he needed such an attendant.

But sick or well, the old philosopher was a hermit. He loved his circle of friends, and he also loved his hours of solitude and contemplation. He was not used to having anybody constantly around administering to what he regarded as merely trivial needs; but he soon discovered a way to compromise with the unaccustomed situation. One day when Abdul-Baha called, he found his venerable friend waiting upon the servant and treating him as though he were an honored guest. Seeing that this was only an added burden to Mirza Abul-Fazl, he had the man dismissed.

Mirza Abul-Fazl's quarters resembled an unkept library. There were books on every conceivable shelf and table, and even the floor was littered with volumes and papers. His place was a rendezvous for the learned sheiks and Mohammedan mullahs of the ancient city of Alexandria; for he was looked upon as an authority on history, Persian literature, higher criticism and comparative religions.

His favorite outing was a visit to the house of Abdul-Baha's secretaries which was just around the corner, and which beside housing the secretaries, was used as a guest-house for visiting pilgrims to Abdul-Baha. Here he would sit on the spacious veranda; the news would go forth and soon a little group would be gathered about him. On Friday afternoons a body of young native students from Alexandria came to him for lessons in the Sacred Books of BAHÁ'Ó'LLAH.

To the many who were accorded the rare privilege of meeting this man of letters, both during his stay in America and on their pilgrimages to the East, I need not speak of his peculiar personal charm. With all his book

learning he was not at all "bookish." Gifted with one of those rare minds that explore all the channels of life with equal grace and facility—the same dignity and impressiveness with which he discussed a verse of the Koran with the learned sheiks, he put into the meeting of some sojourning American; often finishing with a personal pleasantry, for he was a ready humorist and made his guests instantly at ease. He had the placidness of a child and the air of one who was never in a hurry and had plenty of time to make radiantly happy the place where God had placed him.

That was his attitude toward the world; but in the presence of The Center of The Covenant, Abdul-Baha, with head bowed and downcast eyes, he became the essence of humility. Even his voice, in answer to Abdul-Baha's questions, became low and subdued. Never have I seen such a perfect and instantaneous agreement of mind and body to express humility.

One day when I was at his house, there were about twenty sheiks who had come over from Alexandria to visit him. One who seemed to be the leader was a very learned and gorgeously attired young sheik, who said with some pride that he had been educated in the oldest university in the world. He was the editor of a magazine in Alexandria and had come to interview Mirza Abul-Fazl, who for more than an hour had been listened to with absorbed attention. His talk was interspersed with an occasional jest and his sharp eye would glance from one face to another to see if his point was understood. One might imagine the learned devotees in the early Christian era listening like this to the eloquence of St. Paul.

Suddenly Abdul-Baha appeared. Mirza Abul-Fazl faced the door, the rest of us had our backs to it and did not see him; there was a moment of silence and Mirza Abul-Fazl stood with his head bowed, his whole attitude changed. He immediately became the most humble and respectful of servitors. Then quickly arranging a chair for Abdul-Baha, he told him in a low voice, in answer to his questions, the subject under discussion.

Abdul-Baha continued the subject, which was on the independent search for reality, further emphasizing the great necessity of investigating truth with a mind unbiased by theology or the limitations of other minds.

At the house of Mirza Abul-Fazl he was an almost daily visitor. Whenever inquiry was made for Abbas Effendi, as the natives all call Abdul-Baha, the conjecture invariably was that he was probably to be found either at the house of Mirza Abul-Fazl or in the rose garden, opposite, dictating Tablets.

Abdul-Baha's love for his old friend, who for years had suffered banishment, imprisonment and persecution for his faith, was re-

marked by all. He said of him one day: "*Such men as Mirza Abul-Fazl already belong to the Divine Concourse. All his interests are centered on the spiritual horizon rather than on this transitory phantasmagoria. All his efforts are turned toward the heavenly kingdom. He has no other thought. Such souls are aided by heavenly confirmations.*"

Chicago, February 26, 1914.

MIRZA ABUL-FAZL

By ISH'TE'A'L EBN-KALANTER

MIRZA ABUL-FAZL was born in 1844, in Gulpaygan, a small Persian town, founded by Humay, the daughter of Darius I. The family to which his parents belonged was one of the most distinguished of that city, and, even to the present time, is well known for learning and knowledge. His father, Mirza-Reza, was one of the most noted Shi'ite doctors of religion in Persia; he died in 1871, at the age of seventy.

In the prime of youth, Mirza Abul-Fazl traveled to Isfahan and Irak, with the object of perfecting his studies. Even in his boyhood he was noted for intelligence, sound memory, and diligence in discovering subtle scientific points, to such an extent that these qualities seemed to the people supernatural.

Before he was twenty-two years of age, Mirza Abul-Fazl had perfected himself in the branches of Arabic learning, such as grammar, rhetoric, etymology and composition; although Arabic is a foreign language to Persians. In accordance with the wishes of his father, he also acquired a perfect knowledge of Mohammedan theology and laws. At the same time he studied mathematics, algebra, arithmetic, geometry, and astronomy according to the Ptolemaic system. He also mastered the Aristotelian as well as the rational Mohammedan philosophy.

In October, 1873, he left the town of Gulpaygan and went to Teheran, the capital of Persia, where he took up his residence. A short time after his arrival, he was appointed the superintendent and professor of one of the oldest first class Arabic Universities of Teheran, named the "School of Hakim-Hashem." There, students of different sciences gathered around him and attended his lectures.

In 1875 he became acquainted with a merchant named Aga-Abdul-Kerim of Isfahan, an adherent of the Bahai Religion. As this mer-

chant found Mirza Abul-Fazl sagacious and free from prejudice, he invited him to investigate his religion. Although Aga-Abdul-Kerim had no schooling, yet he possessed a shrewd, acute mind and an excellent character. He arranged interviews for Mirza Abul-Fazl with learned Bahai teachers, such as his holiness the great Nabil, entitled "The Learned One of Ka'-een," the late Haji Mohammed-Isma'il of Kashan, entitled "Zabih" [sacrificed], Aga-Mirza-Heydar-Ali of Ardistan, and others. They continued the controversy and religious and scientific debate during eight months. Finally, in September, 1876, after this ample discussion and tedious argument, Mirza Abul-Fazl, finding himself unable to refute and resist the proofs and demonstrations of the Bahais, and esteeming the evidences of this movement stronger than the proofs of other religions, acknowledged and embraced the truth of the Religion of BAHÁ'Ó'LLAH, and became a convert to it.

When Mirza Abul-Fazl acknowledged the truth of this religion, and, on account of the straightforwardness for which he was noted, could not conceal his belief, he openly propounded proofs and arguments of the truth of Bahaism, in his lectures to the students. Consequently, enemies who were jealous of him, always waiting to accomplish his downfall, availed themselves of this opportunity to speak of him in the presence of the clergy and prominent statesmen of Teheran. The clergy denounced him, and, in December of the same year, he was arrested and put in chains by the command of Prince Kamran-Mirza, entitled "Nayeb-Essultana" (Prince Regent), the third son of the late Nasser-Ed-Din Shah, who was then the governor of Teheran, Guilan and Mazanderan. This imprisonment lasted about five months. As a result of this imprisonment he lost all the property which he had inherited

from his father. At the end of five months, he and other Bahais imprisoned with him on account of their faith, were released, owing to the efforts of the late Haji-Mirza-Hussien-Khan, entitled Mushire-Dawla, who was then Minister of War. Upon his release, the clergy of Teheran tried their utmost to persuade him to verbally acknowledge Mohammedanism, and not to openly uphold the truth of the Bahai Religion. To this he would not agree, and patiently endured the most violent persecutions and afflictions rather than accede to the clergy and statesmen. Afterward he gained his living by means of his pen, and diligently labored in spreading the Bahai Religion.

In 1300 A. H. (1882 A. D.), came a great historical calamity. Large numbers of Bahais were arrested in various Persian cities, for now this religion had become very prevalent throughout Persia and the Caucasus. A considerable number of the nobility, comprising Mohammedans, Jews, Zoroastrians, Nusseyrites, et al., had embraced it with the utmost sincerity, and even did not recant when in danger of their lives. Consequently the fire of envy and hatred flamed anew in the clergy and statesmen of Teheran, who considered themselves defenders of the first-named religion. They agreed with the Prince Kamran-Mirza to persecute the Bahais. So they falsely accused and calumniated them before the Shah. Also in Resht, Isfahan and Mazanderan, most of the clergy and statesmen determined to eradicate the Bahais, and arrested a great number. Among these were Mirza Abul-Fazl, who was arrested in Teheran, along with a multitude of the Bahais of prominence, merchants, traders, et al. He was confined for about one month in the house of the Prince, and several controversial meetings and debates were held in the presence of the Prince, concerning this Religion.

The opponents of the Bahais, consisting principally of members of the royal family, religious doctors and statesmen, constantly accused them of sedition and plots. Great efforts were made to alienate the mind of the Shah from them and to persuade him to decree their suppression and slaughter. But as they could not be charged with any violation of the laws of the Government, the Shah became convinced of their innocence, and would not consent to sentence them to death, but commanded them to be put in chains in the royal prison. Thus Mirza Abul-Fazl and a number of the staunch Bahais were imprisoned in chains and fetters

for twenty-two months, subject to rigorous distress and hardship. During most of this time, nobody was allowed to see them. Twenty-four of them were, for fourteen days, chained to two long, heavy chains in a dark underground dungeon. Mirza Abul-Fazl relates that for about six months they received daily news of the plots and intrigues of their enemies, and expected death at any moment, having entirely resigned themselves to the will of God.

After the lapse of twenty-two months, the falseness of the accusations of the enemy was proven to the Shah, and he commanded that the prisoners should be set free.

Released from this rigorous imprisonment, Mirza Abul-Fazl took up his residence in the village of Gholo-hak, one of the well-known and delightful summer resorts of Teheran, where he remained about seven months, engaged in lecturing and writing. Again the Prince found excuse for his arrest, a third time. He was imprisoned for six months in the royal building named Otake-Nezam (the military department), whence he was released February 5th, 1886.

* * *

For about thirty years, Mirza Abul-Fazl traveled in remote countries. He journeyed northward through Persia, Turkey, the Caucasus, Tartary and Russia, as far as Moscow; eastward as far as the confines of China and Kash-Kar; to Syria and Egypt; and in 1901-1902 made a trip through Western Europe and America. During his arduous travels, he everywhere secured a good name for himself and his countrymen; he consorted with the men of learning of different religions, nationalities and schools; and acquired a vast range of knowledge which it would have been impossible to attain without undertaking extensive and toilsome journeys.

In 1303 A. H. (1886 A. D.), he received the Tablet written by BAHÁ'Ó'LLAH in 1300 A. H., in which he was commanded to travel for the purpose of teaching the Word of God; and during his distant journeys, undertaken in compliance with this Command, many holy Tablets were revealed in praise of his strength and fidelity to the Cause.

While travelling, he has written numerous books, being considered a standard writer in ancient and modern Persian, as well as in Arabic. In 1892, Mirza Abul-Fazl wrote, in Samarkand, the book entitled *Fassl-ul-Khetab* (Conclusive Proof), in answer to questions asked by Mirza-Heydar-Ali of Tabriz, one of the learned

men of Azerbaijan. This book he wrote in the style of the doctors of theology, and in the introduction is given an account of the controversy in Samarkand between himself and Dr. Marcard Assadorian, a Protestant teacher, in a meeting held by men of learning.

In 1898, he wrote the book of *El-Farayed* in Persian, in compliance with the command of Abdul-Baha. In this work, he answers the objections of Sheikh-Abdus-Salam, entitled Sheikh-El-Islam (a Mohammedan pontiff) of Tiflis. The same year, he wrote the book of *Dorar-ul-Babeyeh* (The Brilliant Pearls), in Arabic, in answer to Dr. Noor-Edin of India.

During the years 1901 and 1902, while sojourning in America, Mirza Abul-Fazl wrote the *Hujaj-ul-Baheyyeh* (The Bahai Proofs), which was translated into English by Ish'te'a'l Ebn-Kalanter, and published at that time. This work is well known to the scholars and thinkers of the Western world.

As late as December, 1911, he wrote a scholarly answer to an opponent of the Bahai Cause, known as *Burhāne Lāmé* (The Brilliant Proof), which was published by The Center of The Covenant, Abdul-Baha, while in America.

His other epistles and pamphlets, which are scattered in all parts, are too numerous for mention in this article.

* * *

One of the theories originated by Mirza Abul-Fazl was the "Proof of Stability," in demonstrating the Essence of the Self-existent One. This is one of the greatest and clearest logical arguments for proving the Divine validity of the religions and demonstrating the Essence of the Almighty. By a single rational proof, it demonstrates both the existence of God and the truth of the true Prophets. He first propounded this argument in the book of *Fassl-ul-Khetab*, in 1892, and for the second time, in the book of *El-Farayed*, in 1897.

He was the first one of the Bahais who demonstrated by rational and logical arguments, that miracles are not sufficient to prove the truth of the Manifestations of God. He was the first one who clearly explained the purpose of what was spoken by the Prophets, in the Holy Scriptures, as to the "words being sealed," to be opened at the "last days."* He was also the first to explain that the great religions of the world which have changed and governed the conditions of society, are seven in number; and that the "seven heavens" is a term by which the Prophets have symbolized the Divine religions. Before Mirza Abul-Fazl propounded his theory, the point was not understood, for this number was not spoken of in the Divine Books and Tablets, nor in historical works.

He was the first one who demonstrated by rational proofs, why the Pagan religions are considered as polytheism, although they owe their origin to the Almighty, and acknowledge one God. For if by worshipping images, people are to be considered as polytheists, the Greek Church and Roman Catholics must also be considered such, while they are in reality, the "people of the Book," and believers in Divine Unity and true Religion.

Mirza Abul-Fazl had a wonderful genius in explaining subtle philosophical points, which skill was his specialty. He himself thought that he received this gift as a fulfillment of the prayer which the Blessed Perfection [BAHA'O'LLAH] made for him in a Tablet written to Haji-Mohammed-Kazen of Isfahan. It is as follows:—"I beg of God to enable Fazl (Mirza Abul-Fazl) to teach His Truth, and to unveil that which is hidden and treasured in His Knowledge, with wisdom and explanation. Verily He is the Mighty, the Bestower!"

*BAHA'O'LLAH declared: "Verily, We have opened the seal of the 'sealed Wine.'"

MEMORIAL MEETING FOR MIRZA ABUL-FAZL

On Sunday night, February 1, the spacious parlors of Mme. de Lagnel's apartment were quite filled with the Bahais of Washington, D. C., who assembled in a meeting of Memorial for Mirza Abul-Fazl. Many present had been taught by this great soul. Ish'te'a'l Ebn-Kalanter and Mme. Dreyfus-Barney were the speakers of the evening. Brief addresses were also made by others who had known Mirza Abul-Fazl, including Mrs. F. J. Woodward. Prayers were chanted by Ghodsea Ashraf and by Ish'te'a'l Ebn-Kalanter. The utmost spirit-

uality and unity prevailed, and an undercurrent of deep reverence pervaded the meeting.

On Wednesday night, February 4, at the Washington Conservatory of Music, the Memorial was continued. The Chairman, Mr. Wm. P. Ripley, delivered an eloquent appreciation, and others, including Mrs. Pauline A. Hannen, Mrs. Eleanor Sargent, Mr. Louis G. Gregory and Mr. Hannen, gave tributes. Some present who are not yet believers were greatly impressed.

JOSEPH H. HANNEN.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

ANNOUNCEMENT—Beginning with Volume V, the STAR OF THE WEST will be issued with a Cover, the pages will be numbered consecutively and an index to the volume made at the end of the year for the benefit of those who preserve the issues with the intention of binding them in book form. As we have no revenue from advertising it is evident that we are dependent upon subscriptions, the price of which we have found it necessary to increase, beginning with the next issue, March 21st, to **\$1.50** per year and **15** cents per copy.

Believing all will unite in this endeavor to increase the effectiveness of the STAR OF THE WEST, we are

Yours in The Center of The Covenant,

THE BAHAI NEWS SERVICE

Vol. IV

Ola 1, 69 (March 2, 1914)

No. 19

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

KNOW thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran: "Those who believe in God and the Last Day, shall build the Temples of God." It is incumbent upon thee, and upon all, to put forth the best efforts in these days, in building this glorious Temple: raising the tumult of commemoration therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united in this Great Cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit; become increased with energy and power, gain a recompense and estimation. I implore God, and supplicate to Him to make your feet firm in the straight path and the upright Way.

—ABDUL-BAHA.

From Tablet to Claudia Stuart Coles, received in September, 1911.

REGARDING the mid-winter meeting of the Executive Board of Bahai Temple Unity held recently in Chicago:

The members of the Board came together with an entirely new feeling, due no doubt to the fact that the great task begun five years ago had been successfully carried out—that of paying for the site on which is to stand the first Mashrak-el-Azkar in America—and that they must face the next step in this glorious undertaking.

From the pen of The Center of The Covenant, Abdul-Baha, has gone forth instructions to prepare a sum of from two to three hundred thousand dollars before beginning the buildings of the Mashrak-el-Azkar. To this work of gathering contributions for the mentioned sum, should the friends address themselves.

Communications from the Board will, from time to time, go to the various Assemblies of the country, informing them of the progress of the work, thereby stimulating and encourag-

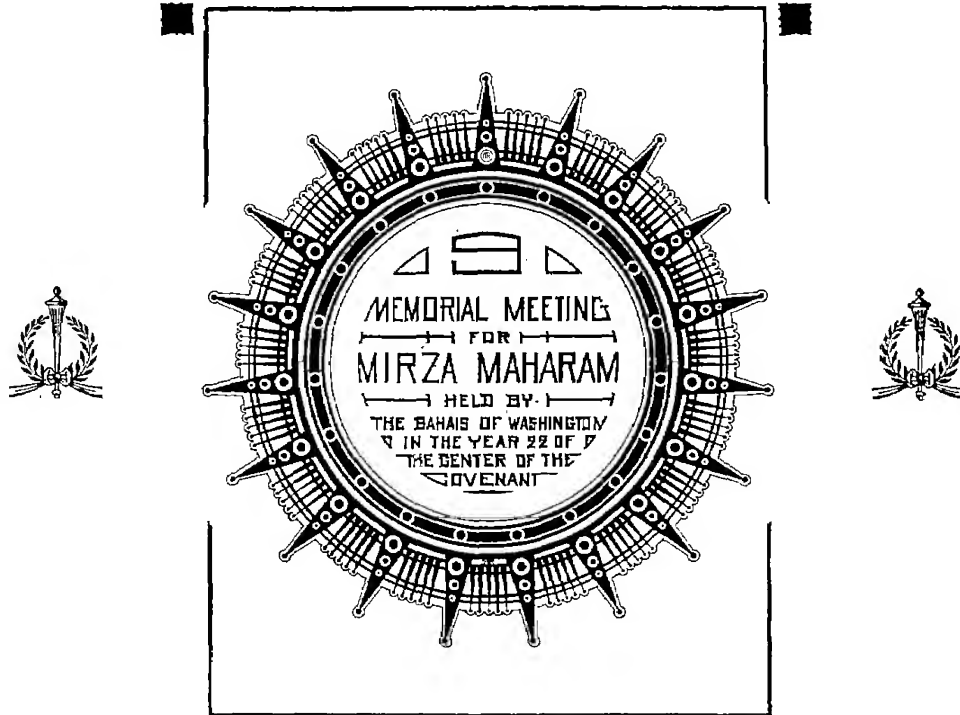
IN MEMORIUM

MIRZA MAHARAM

THOSE who have passed on through death, have a sphere of their own. It is not removed from ours. Their work—the work of the Kingdom—is ours; but it is sanctified from what we call time and place. Those who have ascended have different attributes from those who are still on earth, yet, there is no real separation.

In prayer there is a mingling of station, a mingling of condition. Pray for them, as they pray for you! When you do not know it, and are in receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. But there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation.

—ABDUL-BAHA



ON the evening of January 29th, the Bahais of Washington, D. C., assembled to honor the memory of Mirza Maharam, who died recently in India.

Mr. Charles Mason Remey made a beautiful drawing commemorating the occasion—a reproduction of which, on a small scale, is presented herewith. Appropriate words of greeting and sympathy, in keeping with the spirit of this wonderful cycle of BAHÁ'U'LLAH and The Center of His Covenant, were written on the reverse side of the drawing, incorporating the words of Abdul-Baha which are shown in the above panel. It was signed by thirty-four of the friends, and forwarded to the Bahais in India.

DR. MINNIE E. CALLAWAY—Died January 5, 1914, at Denver, Colo. She was one of the early believers in the Cause in America.

HENRY T. CHAMPNEY—Died November 17, 1913, at New York city.

MRS. CLARA HALL—Died in January, 1914, at Boston, Mass.

LEW E. ROCK—Died January 12, 1914, at Chicago, Ill.

FINETTE S. SEELYE—Died January 29, 1914, at New York city.

ADELADE STUBER—Died February 27, 1914, at Cincinnati, Ohio.

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

[Continued from page 320]

ing all; also that the Convention will be held in Chicago this year and the information pertaining thereto.

The east of America was blest last year by the Convention held in New York city, and the west will receive an outpouring of the Spirit when the Convention of 1915 is held in San Francisco—God willing; so the Executive Board felt the middle west was entitled to the Convention this year.

It was thought a jubilee celebration might be held in gratitude for the accomplishment of clearing the sacred land of the Maskrak-el-Azkar from all indebtedness, for surely, as the friends gather on the land dedicated by the hands of the Great Orb of The Covenant and

purchased by the voluntary contributions poured into the heart of this continent from all the countries of the globe, a pentecostal baptism must pour out upon the hearts of those who gather at the site of the "mother" Mashrak-el-Azkar.

The members present at this session were Messrs. Hall, Wilhelm, Ashton, Jacobsen and Mesdames Parmerton and True. The last day's session was favored by a visit from Mr. Ralston, of San Francisco assembly, who was passing through Chicago on his way home from the east.

A balance of \$1,800.00 was in the treasury.

CORINNE TRUE, *Financial Secretary*.

PERSIAN-AMERICAN EDUCATIONAL SOCIETY

Since the last report, which appeared in No. 13, STAR OF THE WEST, the following additional Scholarships have been subscribed:

Abbas Ally Butt Cashmiree, Rangoon, Burma
Noor Mohammed Butt Cashmiree, Rangoon, Burma.

Khoda Baksh, Rangoon, Burma.

Cape Town Circle, Cape Town, S. Africa.

Mr. Olaf Pary, New York Mills, Minn.

Mrs. Olaf Pary, New York Mills, Minn.

Charles Mason Remey, Washington, D. C.

Dr. Susan I. Moody sends the following:

ACCOUNT OF FAMINE FUND

Received from America, April 1, 1912..\$600.00
Donated by Dr. Moody 65.00

\$665.00

DISBURSEMENTS

April 5, 1912, through Zoekler.....\$125.00
June 1, 1912, through Dr. Funk..... 200.00
Aug. 1, 1912, through Habibollah..... 50.00
Aug. 1, 1912, through Dr. Mohamad
Khan 50.00
April 1, 1913, check to Tarbiat School.. 100.00
Dec. 31, 1913, check to Tarbiat School.. 140.00

\$665.00

Telegrams and bank expenses..... 2.70
(Paid by Dr. Moody.)

Account closed December 31, 1913.

Unexpended balance turned over to Tarbiat School by authority of American donors—
J. H. H.

Faithfully yours,

JOSEPH H. HANNEN.

ESPERANTO

To our many Bahai friends who would respond to the earnest appeal of Abdul-Baha to learn the International Language we would say that with the aid of the *Jones' Esperanto Manual* (25c) used hand in hand with the new propaganda journal, *The Esperanto Monthly*, Volume I, Esperanto can be thoroughly learned with or without a teacher.

Owing to its masterful simplicity, logical construction, and use of international roots at

once recognized by the student, thousands throughout the world learn the language alone and are enabled to correspond with their fellowmen the world over.

The United States Esperanto Association (Miss J. E. Hamand, Secretary, Schaller, Ia.,) can supply the text-books mentioned and is ready and anxious to render every possible service to all who desire to study the language.

OUR PERSIAN SECTION this issue contains: (1) Tablet to Mirza Abul-Fazl; (2) Departure of Mirza Abul-Fazl; (3) Arabic letter in his regards; (4) Departure of Mirza

Maharam; (5) Talk by Abdul-Baha on "The soul and its everlastingness," delivered in Boston; (6) the month of fasting; (7) announcement; (8) the STAR OF THE WEST

| | |
|---|---|
| <p>بنات جسمی دیگر نیست و بجای عالم محدود و حوش میگوید که عالم حیوان و انسان وجودی ندارد حالا یا عدم احساس این بنات دلیل بر آن است که عالم حیوانی و انسانی وجود ندارد پس عدم احساسات بشر دلیل بر عدم عالم روح نیست دلیل بر موت روح نیست زیرا هر مادی که مافوق خود را نمیفهمد عالم جماد عالم نباتات نمیفهمد عالم نباتات عالم حیوانات را درک نتواند عالم حیوان بعالم انسانی پی نبرد چون مادی عالم را نمیفهمد نظر کنیم بهمان دلائل انسان ناقص از عالم روح که از مجردات است خبر ندارد مگر بدلائل عقلیه و چون در عالم روح داخل گردیم میبینیم که وجودی دارد و محقق و روشن حقیقی دارد و دلیل مثل اینکه این جماد چون بعالم نباتات رسیده میبیند که قوه نامیه دارد و چون نباتات بعالم حیوان رسیده به تحقق میاید که قوه حساسه دارد و چون حیوان بعالم انسانی رسیده میفهمد که قوه عقلیه دارد و چون انسان در عالم روحانی داخل گردد درک میکند که روح مانند شمس برقرار است ابدی است باقی است وجود و برقرار است</p> | <p>هزار و بیست و سه سال قبل بود آن سلطنت تشریفات است این اثر است و اثر برشی مندرج مرتب نشود اثر را لابد وجود مؤثر بایست دلیل ششم مردن چه چیز است؟ مردن اینست که قوی جسمانی انسان مختل شود چشمش بیند گوشش نشنود قوه درک که نماند وجودش حرکت ننماید با وجود این مشاهده بنماییم که در وقت خواب با وجود آنکه قوی جسمانی انسان مختل میشود باز میشود ادراک میکند احساس میکند این معلوم است که روح است که میبیند و جمیع قوای دراز و حال آنکه قوی جسمی منقرض است پس بقای قوی روح منقطع بجسد نیست دلیل هفتم جسم انسان ضعیف میشود فربه میشود مریض میگردد همت پیدا میکند ولی روح بر حالت و جد خود برقرار است چون جسم ضعیف شود روح ضعیف نمیشود و چون جسم فربه گردد روح ترقی نماید جسم مریض شود روح مریض نمیشود جسم قوی یابد روح همت یابد پس معلوم شد که غیر از این جسم بدن حقیقی دیگر در جسد انسانی هست که ابد تغییرناپذیر دلیل هفتم شماره های بگر میکنید و اغلب اوقات با خود مشورت مینمایند آن کی است که شما رأی میدهد؟ مثلاً آنست که انسانی محبت مقابل شما داشته است و شما محبت کنید وقتی که فکر میکنید با کی محبت میکنید؟ یقیناً است که روح است آمیم بر اینکه بعضی میگویند ما روح را نمی بینیم صیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهودات باید جسد باشد اگر جسم است روح نیست الآن ملاحظه میکنید این کائنات باقی انسان را نمی بیند خدا را نمی شنود ذائقه ندارد احساس نمیکند بکلی از عالم انسانی خیر ندارد و از این عوالم مافوق بی خبر است و در عالم خود میگوید که جز عالم نباتات عالمی دیگر نیست مافوق</p> |
| <p>شکر ضیاء امروز که اول شهر صیام است احباب الهی که معذور نیستند روزی گرفتند و قولیشان بدو حق نمود و انکارشان با اعمال خیریه و خدمت عموم بشر روز بروز در تن اید است واقعه قدری عجیب است اگر جمیع ملوک عالم امر کنند که اهالی آن ملک زودتر و یا دیرتر غذا بخورند ممکن نیست که گوش دهند ولی از اثر قوه حضرت بجا آید الله الان با کمال روح و حیوان روزی را میگیرند</p> | <p>دلیل ششم شما در راهی بگر میکنید و اغلب اوقات با خود مشورت مینمایند آن کی است که شما رأی میدهد؟ مثلاً آنست که انسانی محبت مقابل شما داشته است و شما محبت میکنید وقتی که فکر میکنید با کی محبت میکنید؟ یقیناً است که روح است آمیم بر اینکه بعضی میگویند ما روح را نمی بینیم صیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهودات باید جسد باشد اگر جسم است روح نیست الآن ملاحظه میکنید این کائنات باقی انسان را نمی بیند خدا را نمی شنود ذائقه ندارد احساس نمیکند بکلی از عالم انسانی خیر ندارد و از این عوالم مافوق بی خبر است و در عالم خود میگوید که جز عالم نباتات عالمی دیگر نیست مافوق</p> |
| <p>اعلان از عموم حضرات شترکین در شرق جا آنکه وجه اشتراک را برات بنک شهنشاهی بالذکر گرفته و بیشر به شیکاگو فرستاد سکاف و رسته و ترکستان اگر برات ممکن نمیشود منات ارسال نمایند</p> | <p>دلیل ششم شما در راهی بگر میکنید و اغلب اوقات با خود مشورت مینمایند آن کی است که شما رأی میدهد؟ مثلاً آنست که انسانی محبت مقابل شما داشته است و شما محبت میکنید وقتی که فکر میکنید با کی محبت میکنید؟ یقیناً است که روح است آمیم بر اینکه بعضی میگویند ما روح را نمی بینیم صیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهودات باید جسد باشد اگر جسم است روح نیست الآن ملاحظه میکنید این کائنات باقی انسان را نمی بیند خدا را نمی شنود ذائقه ندارد احساس نمیکند بکلی از عالم انسانی خیر ندارد و از این عوالم مافوق بی خبر است و در عالم خود میگوید که جز عالم نباتات عالمی دیگر نیست مافوق</p> |
| <p>نخبه باختر نخبه باختر چهارم را در این شماره میگذرانیم و از آنکه در سال آینده باروی جبر و جبروت و در دنیا پردازد</p> | <p>دلیل ششم شما در راهی بگر میکنید و اغلب اوقات با خود مشورت مینمایند آن کی است که شما رأی میدهد؟ مثلاً آنست که انسانی محبت مقابل شما داشته است و شما محبت میکنید وقتی که فکر میکنید با کی محبت میکنید؟ یقیناً است که روح است آمیم بر اینکه بعضی میگویند ما روح را نمی بینیم صیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهودات باید جسد باشد اگر جسم است روح نیست الآن ملاحظه میکنید این کائنات باقی انسان را نمی بیند خدا را نمی شنود ذائقه ندارد احساس نمیکند بکلی از عالم انسانی خیر ندارد و از این عوالم مافوق بی خبر است و در عالم خود میگوید که جز عالم نباتات عالمی دیگر نیست مافوق</p> |

چون روح بالأصل از ترکیب عناصر نیست لهذا تحلیل ندارد زیرا هر ترکیبی را تحلیل و چون روح را ترکیب نه تحلیل ندارد

دلیل ثانی

هر يك از کائنات را در حقیقت صورتی مثل یا صورتی مثلث یا صورت مربع یا صورت خمس یا صورت سدس و جمیع این صور متعده در يك کائنات خارج در زمان واحد تحقق نیابد و ممکن نیست که آن کائنات بصورت نامتناهی تحقق یابد صورت مثلث در کائنات آن واحد صورت مربع نیابد صورت مربع صورت خمس بخوبی صورت خمس صورت سدس حاصل کند آن کائنات واحد یا مثلث است یا مربع یا خمس لهذا در انتقال از صورتی بصورتی دیگر تغییر و تبدیل حاصل گردد و فنا

و انقلاب ظهور یابد و چون ملاحظه کنیم در يك میثاقیم که روح انسانی در آن واحد تحقق بصورت نامتناهیست صورت مثلث صورت مربع صورت خمس صورت سدس و صورت ثمن روح بکل تحقق و در حقیقت عقل موجود و انتقال از صورتی بصورتی دیگر ندارد لهذا عقل و روح متلاشی نشود زیرا اگر کائنات خارجی بخوایم صورت مربعی یا صورتی مثلث بنماییم باید اولاً بکلی خراب کنیم تا دیگری را بتوانیم ترتیب نماییم اما روح دارای جمیع صورت است و کامل و تمام است لهذا ممکن نیست که منقلب بصورتی دیگر گردد این است که تغییر و تبدیلی در آن پیدا نمیشود و الا باید باقی و برقرار است این دلیل عقلی

دلیل ثالث

در جمیع کائنات اول وجود است بعد از معنی از حقیقتی ندارد اما ملاحظه میکنید نفوس که دو هزار سال پیش بودند هنوز آثارشان بی در پی پیدا گردد و مانند آفتاب بتابد حضرت سید

قوة الأبدان العظمی اقتدا احتراى قلبی ایها الأخوین الصادقین من محسبکم الصادق الامین فی بیع الاول

اقامینزلحجر

پیش از ورود این انباء مخزنه خبر صعود حضرت مبلغ فاضل معظم اقامینزلحجر رسید هر کسی که این وجود محترم را دیده است شهادت میدهد که يك كوكب در سما و امر الله بود علیه الرحمة والرضوان کل من علیها فان و یقی وجهه برك ذوالجلال والاكرام باغی آنچه که ذکر شده است از حیثیت فراق ظاهری و خلع این جسم تنائی ولی معتقد اهل بها در بقای روح اینست:

بقای روح

نطق مبارک حضرت عبد البهاء در مسئله "بقای روح" در شهر بتن امیر کا روز شنبه ساعت پنج و نیم ۲۴ ماه می ۱۹۱۲

مسئله بقای روح بر افتد در کتب مقدسه خوانده دیگران نیست که من مجدد آن بگویم شنیده و خوانده اید حال من از برای شما دلائل عقلی میگویم تا مطابق کتاب مقدس شود زیرا کتاب مقدس ناطقست که روح انسان باقی است و حال ما دلائل برهانی برای شما اقامه میکنیم

دلیل اول

این واقع است که کافه کائنات جسمانی مرکب از عناصر است و از هر ترکیبی يك کائنی موجود شده است مثلث از ترکیب این کائنی موجود شده است و این شکل را پیدا کرده است چون این ترکیب تحلیل شود آن فناست و هر ترکیب لابد تجلیل منتهی شود اما اگر کائنی ترکیب عناصر جماعته نباشد این تحلیل ندارد موت ندارد بلکه حیات اند حیات است

اوقات خود را چه زیر سلاسل و اغلال وجه در تحمل شقات
اسفار بعیده و چه در بین تألیف کتب و رسائل عدیده و
چه در توفیع حقائق روحیه و مادیّه در کمال سعی و اهتمام

در خدمت امر الله و نصرت عهد الله صرف نمودند و در
مدت عمر از احدی خواهشی از هیچ جهت جز طلب حق
محبوب آفاق نغز نمودند بلکه کثری از جوهر علم و کثرتی
از برای عالم انسانی گذاشتند .

چون این خبر موحش به سمع احباب الهی رسید جمعی

از مصر و اسکندریه و پورت سعید حاضر شدند و در

نهایت توقیر و احترام و تجلیل و اکرام به تشییع جنازه مبارکش
رفتند و باندهای مناجات الهیه و آیات قرآنیّه از
خانه آقا میرزا محمد تقی در مصر برداشتند و در
اطلاقی است که مختصر است به جناب حاج میرزا حسن
خراسانی آن هیکل نورانی استقرار یافت

البته بر جمیع واضح است که صعود حضرت مذکور
در حضور مبارک بسیار مؤثر واقع گشت و لکن به
اطراف فرمودند از جمله :-

”مصر رجوش . محمد تقی اصفهانی
قد ذرفت العیون و احترقت القلوب من هجرة
المصيبة الکبری علیکم بالصبر الجمیل فی هذه الزلّة
العظمی“ (عبّاس)

و ختم بسیار بزرگی باشکوهی در بیت مبارک گرفتند
و جمعیت کافّه دوستان و سافین در این ختم حزین
فائز و تبادلات حروف عالین امر فرمودند و بعد هم
مجلسی از برای آمار التّجه منعقد گردید و قلوب کل بذکر
آن بزرگوار مشغول گشت و همچنین در محافل مهمّه
امریکا و سایر قطعات عالم ختم باسم و یاد گاری آن مرحوم
گرفتند خداوند مهربان بروح مقدس آن پاک طینت
عنایت فرماید بآنچه که شایسته جرجت و غفران و رأفت
و فضل خداوندی اوست !!

نخبه اختر خدمت دوستان جمیعاً در این مصیبت عظمی
تغزیت گوید ضاً و بقضاء الله و تسلیماً الامر ان الله
و انّا الیه راجعون

مکتوب عجزی

بقلم جناب العالم الفاضل الشیخ امین افندی الحلیه
از این مکتوب معلوم میشود که حضرت آقا میرزا
ابوالفضل در نزد علماء عرب چه مقامی داشتند

اسکندرون . . . حین افندی اقبال علی افندی حلیه
ساداتی الاما جد : ما زال الدهر یرینی بمصابئه
وانا اتجملها واصبر علیها و ما اری نفسی قلیل المجلد و اهی
الغریه اکثر منی فی هذه اللیلة لیلۃ طالعه اشوم لیلۃ
من تعسر لیالی عمری لیلۃ اخذت فیها نفی سید و سید
کل من ادعی السیاده ابوالفضل و ام الفضل منیع
الفضل و کل الفضل فلن اقدم تغزیتی من عجزتی بعد
نعم سلوتنا مولی الوری و هو عزائنا و علیه مدار اعتمادنا

ولکن من یؤینی علی عجزی و هو واسطی بل سب حیاتی
رحاک یا الله من اللدین بعد من یرد صدقات العرب
والشرق من الحما بر والدقاتر من القطاس و القلم من بعده
یکشف لنا ما اعم ولا یخسر لان نعترف من البحر سادتی
ارجوکم تغزیتی و تسلیتی فاتی فی اشحالات الیاس اللهم
قتب ایام لقیاه و اعذق میا نایب رحمتک علی جدت حواء
و انزلہ المنزل الذی یلحق نحمیه امامات ابوالفضل لان
ذکره حی ابد و روحه ترفرف فوق هذا العالم اللهم
رحمتک ارجو و صبرک علی هذا المصاب العظیم و الرّجیم
فای عین لا تدفع وای قلب لا یقطع وای جلد یقوی امام
هذا المصاب ان الله و انّا الیه راجعون فلم یبق لنا غیر
مدی الوری فعلیه نعلق اماننا و نرجو ان لا نری فیہ ما یکنفنا
فهناک العویل و هناك عظمی المصاب فلا حول ولا

۲ مقصود این است که در سوره ایقان هیکل بشری را بمنزله حجاب شمرده اند و حقیقت نورانی را بمنزله آفتاب و حسیبش تشهد و این انسان آیتا علی حجاب السماء بقوات و مجد عظیم عبارت از جلال را بیان گونه تفسیر و تأویل فرموده اند

پس حال وقت شعله و اشتغال است و هنگام نذر این وقت آنست چون بحر در جوش آید و چون حجاب در بر و خروش و چون حمامه حدیقه و فاد و نغمه و ترانه بگوشد و چون طیر در سما و بقاء و فرغ و فواید ای بلبل در گنگله هدایت وای هدهدان سیای عنایت و وقت جوش و خروش است و هنگام نغمه و آهنگ است و لنتک منشد و محزون و دلخون غمبید پرواز با آواز علامت و آواز آواز در گشردن نماید قصد سیای چمن کند و آهنگ و یا حضرت نشان اگر در این بهار الهی نغمه سحر در چه موسیقی آغز ساز غناید و بگل های معانی همدم و همراز گردید

یا ایا الفضل این اشغال نام سرتک و این اشراق انوار حبیب و این اصراج بحر عرفان و این نسائم و این نغمات و این نغمات الشارة للاذان و این نغمات المعطرة لاشجار اهل الامکان این جنبه قلب و این سعه صدر و این بشارة روح و این اشتغال جذوک و این شعله قیاس و این اشکون و لوکان فی هذه الايام الممودة من شدة المحور ممدوحه ممدوده فاخرج من زاوية الحول و اقبل و اقبل و اقبل و اقبل فی هذا الفضاء الالهی و اقبل حقیقه امر الله بقیامک علی نشر رابع قدسه و علاه کله قیاماً یترکزل به اركان الشریک و یترعبه فرائض الاحجاب عن رب الجباب و تعلو عالم العزاق و تنشر اعلام الايقان و تحف ربات البیان و یرتفع شراع الحیاة فی سفینه النجاة علی بحر الامکان

صغیر آقا میرزا ابوالفضل

در بیت و چهارم شهر صفر ۱۳۲۲ که مطابق ۱۶ جانویه ۱۹۱۴ شمر تلگراف ناگواهی از مصر رسید که حضرت فاضل خیر و زاهد معتبر منقطع حجاب آقا میرزا ابوالفضل گلباری بکال تذکر و هو شیاری این دار فانی روادع و بعالم باقی صعود فرمودند فی الحقیقه قلوب دوستداران بر بیان نمودند چه که وجودی بود فی مثل و فی نظیر و جمیع شئون ممتاز بودند و در طول عمر جمیع اوقات

حجاب آقا سید محمد و حجاب حضرت بصلوات می تقصیلی مرقوم نموده اند حجاب آقا میرزا عزیز الله تقصیلی

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صفحة اول

جلد چهارم

شماره نوزدهم

قیمت اشتراك

(ماله) مایچ ۲

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگونی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سلیقه او است قبول و نشر خواهد کردید

لَوْحٌ مِّبَارِكٌ

لوح مبارک که بعد از صعود جمال قدم جل ذکره الاعظم از برای من اورک لقاء ربی آقا میرزا ابوالفضل نازل شده است

هواللهی

یا ابا الفضائل و ائمه و اجدید چندی است که بوی معانی انبیاء و قلبان معین عرفان به شام مشتاقان نرسیده و حرارت حرکت شوقیه شعله اش چرخین دلهای دوستان حقیقی نرسیده و حال آنکه مکتوب مفصلی دریدا حرقت از فرقت عبودیت آفاق ارسال شد دلیل و صراط ظهور نمود و اشاره قبول شهود نگشت معلوم است که این افسردگی و پروردگی از شدت احتراف از فراق محبوبی است و این خمودگی از کثرت تأثرات در مصیبت کبری و کفن انوار شمس حقیقت را افروخته و امواج بحر اعظم را سکونی و کمونی نیست فیضات مکنونی است و تجلیات جبروت اعلی مترادف ابر نیسان عنایت فاذن است و شریان بحبت الله در خسد امکان نابین تابد از رفیق ابدی متابع است و توفیق از حضرت کبریا متواتر اگر آن آفتابانند از افق اولی که افق امکان است غایت از افق اعظم طالع و کائنات اگر بحال ابصار بشر بسبب حجاب

از شاهانه آفتاب حقیقت نورانی محروم و ممنوع و محجب بود حال آن حجاب که در هر عهد و عصر وسیله انکار بود کشف الغطاء گردید چه که در جمیع احیان ظهور که مظاهر احدیتش از مطلق امکان طالع شدند بهای اعظمشان این بود که میگفتند " اِنَّمَا أَنْتَ بَشَرٌ مِّثْلُنَا " و اما هذا الا بشری کلم خلاصه ظهور آن مظاهر احدیت را از مطلق بشریت علت بطوان میسرند و سبب انکار میگردند و بعد از صعود مؤمن و موقن میشوند زیرا بظاهر شخص بشری ملاحظه نمیکردند لهذا منتهیه وقت و بخت و بیج الهی میشوند و مظهر " وَلَبَّكَ الْيَوْمَ حَمِيدٌ " میشوند چنانچه اگر ملاحظه بفرمایید مشهود میگردد که در جمیع اعصار اعلا کلمه الله بعد از صعود شایق انوار ابرق اعلی گردید چه که ناس فطره ایمان بغیب را خوشتر دارند و دلگشتر میشوند در جمیع احیان در بیرون ظهور انکار غیبی و استکبار و رزیدند و بهانه جستند و در لانه او هام اشیا کردند و چون ملاحظه می نمودند که شخصی بهیکل بشری ظاهر و شایسته جسمانی دارند از موهبت ربانی محجوب میمانند چون بصیر شیطان که نظر در جسم خاکی و ظلم ترابی حضرت آدم کرد و از ان کنز پائین که اعظم موهبت الهیه و اشرف نعت انسانی است کور و نابینا شد و خالقین مینار و خلقت من طین گفت

نجم باختر

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ان شیکانغوا میریکا

شماره نوزدهم ماه بیج الثانی

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